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SUCCESS IN A NEW ERA

BY

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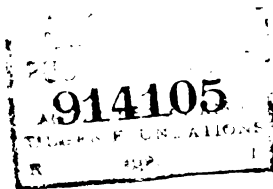


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PREFACE

SUCCESS! Everybody wants it; comparatively few attain it. The war has given us a new outlook on it. Our young men who went to war did things that nearly everybody feared they could not possibly do with the limited training that could be afforded under the conditions. Intensive military training instead of breaking them down, as so many dreaded that it might, built them up. Trench life *over there* with all its hardships only made better men of them. They came back to us in better health than they had ever been before and in the meantime they had succeeded, even beyond our most sanguine hopes, in one of the greatest feats in history.

American young men, taken just as they came, provided they had no actual handicap of disease, proved to have stores of energy in them that scarcely anyone suspected and which they themselves had no idea they possessed until they set themselves a great task and proceeded to accomplish it. There can be no excuse any more with regard to our men not having the power to do what they want to do, no matter how hard it may seem to be. Our opponents were sure we did not have it because they felt that many factors in American life had frittered energies away. Even our friends, the Allies, were

at least doubtful with regard to it. American success was simply a demonstration that this generation has all the force at command that enabled its pioneer ancestors to lay the foundations here of the greatest country in the world.

The secret of American success in the war is contained in the one word **MORALE**. This is a new word in popular use, but the ideas underlying it are very old. Morale is just will power and confidence in self. We had it and to spare.

Now the question is shall we apply this morale in peace as well as in war. We need it sadly, for the problems of peace are as serious as those of the war. A lot of men will. A generation from now the lives of a great many successful men will tell the story that their success began just after the Great War.

Many will miss the chance. This book is meant to show how, with the morale which we discovered during the war, as the foundation stone, men may win their way to legitimate success in the new era that has dawned upon us. It all depends on the man and his confidence in his own powers.

I

THE SECRET OF SUCCESS

WHEN the great war broke out, so unexpectedly, the greatest war the world has ever known, involving most of the civilized nations on all the continents, everybody was quite sure that it could not be anything but a brief, though it might be a bloody war.

The reasons for this opinion were numerous and were stated very confidently. War was now entirely too costly an affair to last long and the bankers would have to stop it or the nations would go into bankruptcy. We had been organizing peace in these later years and the peace propaganda had surely been effective, at least to the extent of keeping any war among the great powers from lasting more than a very short time. The socialists and internationalists would prevent its spread and limit its length. Above all we were all of us thoroughly persuaded that the present generation could not possibly stand a long war. Human nature as at present constituted would simply break down under any attempt to ask men to bear the severe trials and hardships of war for more than a short time. A century

ago men could still bear war's privations and not collapse under the strain of them, but their descendants in our time, accustomed to all the comforts and conveniences of modern life, who had lived their lives without any necessity for standing hard things, had lost some of their power of physical and mental endurance. Our asylums and sanitariums, crowded even as they were, under the comparatively ever so much easier burden of civilian life, showed that very clearly. Our generation manifestly could not be expected to bear the awful strains of war for more than a short time. Human nature would simply have to give up under it from actual exhaustion and the war would have to end.

The war lasted more than four years and a quarter, over fifty-one long months, though all the world had thought that one-tenth of that time must be the limit. How mistaken we all were in our estimate of the power of the men of this generation to do and to bear. The war showed us very clearly how much more men can accomplish when they feel they must and ought to do it than we had imagined at all possible. Instead of a brief, decisive war, we had to go through a prolonged, intensive conflict in which men were asked to stand more physical hardships, crowded into long poignant hours, than ever before in human history. And they responded without a whimper of hesitation. Instead of breaking down under the immense strain all of them who were of good constitution to begin with and who

were not wounded or the victims of disease—and these were very few—actually came out of the war in ever so much better health than they entered it.

Almost any physician of whom the question was asked and who knew the details of war's demands, would have said unhesitatingly before the war that the generality of the men of our time could not stand trench warfare with its strains and severe calls upon human nature in the midst of the irregular eating and still more irregular sleep, for more than a few months without breaking down. Some of the husky manual laborers, mainly foreigners recently from Europe and accustomed all their lives to hard work all day long in all sorts of weather, might be able to do so and a still smaller number of those used to the out-door life, lumber jacks, ranchmen, backwoodsmen and the like, might even find it to their taste and perhaps come out of it huskier than ever, but the dwellers in our cities would surely give out under the stress of it all and most of them would be wrecks from nervous exhaustion after a few months of the awful conditions. Fortunately none of us knew how dreadful conditions were going to be in trench warfare or there would have been even more assurance of the impossibility of the men of our generation standing it. Our city dwellers surely could not be expected to live in the open, winter and summer, often in damp clothes and damp shoes, eating and sleeping only at odd moments and maintain health.

What was our surprise to find that the recruits from the cities proved to be able to stand war's super-strenuous demands better than the farmer boys at least and quite as well on the average as those accustomed to working out doors at hard manual labor. All of them, instead of being hurt by the immense strain put upon them, have actually come back to us in better health than before. Not only that but after the almost unspeakable experiences of trench warfare, which ordinarily would be presumed to undermine health, they are in far better condition of strength and vigor and good feeling than any similar number of our city young folk have ever been within the memory of men now alive.

There is a great tendency among men to underestimate their own powers. This is why so many men fail. Rather often this is due to the fact that men have sometimes been conceited with regard to themselves and have found that their conceit did not carry them through difficult tasks and having had a setback or two they become disheartened. It is lack of persistence, but the lack is due to failure to realize what sources of energy are hidden in us ready to be revealed if we only make up our minds to make use of them. Men seem never quite ready to understand how much human nature can do and bear when it sets itself determinedly to do it. It has resources of power quite unsuspected by the majority of men. When an emergency comes nature

often develops sources of energy that were entirely hidden from itself as well as from others.

This was very well illustrated by what the young American soldiers accomplished during that final year of war. We know now that when America went into the war Germany was winning it. The world knew very well that the Central Powers were winning the war on land but we thought at least that Britain's sea power was holding so firmly that the ultimate defeat of the Allies was out of the question. Now, however, since the publication of Admiral Sim's account of the naval history of the war we know that England was being conquered on the water also and that it was only a question of months and not many until the submarines would compel peace or starvation. The Germans had actually set the end of the war for mid-summer but even the English authorities could see no hope beyond the end of the Fall. No wonder that Cardinal Mercier said "Thank God for the Americans, they saved us."

The German military authorities were sure, however, that America could not count for much in the war. After their experience for more than half a century of military training, followed by three years of bitter warfare, they declared confidently that it would be quite impossible to take young, independent, pleasure-loving Americans, trained all their lives to follow their own will rather than to obey, and turn them into good soldiers. Above all the Germans were quite sure that the transformation of

Americans into good fighting material could not be accomplished in a few months or even a year of training. There was no fear then that the Americans could possibly make themselves felt in the war in time to be of any real assistance to the Allies. Their money might count, but their men were negligible as a war factor.

What happened, as everybody knows, was that young Americans, most of whom had been brought up in the comforts and conveniences and what seemed to many the dissipations of city life, after less than six months of military training and sometimes with actually scarcely more than six weeks between their recruitment and the battlefield, proved to be the best soldiers in the world. Anyone who is inclined to think that that expression is an exaggeration due to patriotic partiality and over admiration for our fellow countrymen and what they did, needs only to review the comparative history of the ground over which our young soldiers fought to be convinced of its literal truth. Their taking of the Argonne Forest will be forever one of the great incidents of history.

The late General Franklin Bell said to me at the National Arts Club, after a dinner on Armistice night, when I had tried to tell something of the significance of the exploits of our young American soldiers, as the news of it was gradually getting to us, "Our young men in the Argonne achieved something unparalleled in history. Once a generation

for the last 500 years some army or other has tried to take the Argonne Forest by direct attack. With the exception of certain parts of Belgium it has been the most fought over region in Europe. Though attacked dozens of times the Argonne Forest has never been taken by direct attack until it fell before the Americans this Fall." Our young soldiers actually accomplished what practically every military man of wide experience in Europe felt to be almost impossible. The Argonne is full of gullies, ravines, water courses, precipices, hills and hollows of various kinds, forests, underbrush, everything that can afford cover for defence and make attack difficult, and yet our American soldiers just made the taking of it their days' work as they had done everything else before, and reached their objective with a simple, straightforward courage and go-ahead-ativeness that is to make their exploit one of the thrilling stories of history as long as this great republic of the West continues to be the home of a democratic people.

Remember that it was not picked men who did this, it was only the rank and file of American young fellows, taken just as they came out of American life from the city and the country, laborers, clerks, farmers, brokers, lawyers, university men, illiterates, as they were. They accomplished one of the greatest exploits that has ever been done in the history of the world. They made up their minds to do it. We shall see that what this expression means is they

made up their wills to do it and that settled it. It got done. It was done bravely, whole-heartedly, completely, thoroughly. The Americans had an expression for this sort of thoroughness; they called it "mopping up." Well they just mopped up the Argonne Forest. The Germans said that it could not be done. Even the Allies were much more than afraid that the attempt would be a serious setback. They almost felt that it was an impossibility and that even the Americans, with all their nerve and enthusiasm and youthful push and energy must fail at it, though their shock would so disturb the enemy that it was worth while letting them try it.

It was a matter of thorough co-operation, every man had to do his part. Who will dare to say after that that young Americans cannot accomplish what they set out to do, no matter what the difficulties or the obstacles? This generation is no different from any other. Once they make up their wills to do things they get them done. This is true not only for a chosen few, but for *all*. They were all in it and every man counted. It is not just a few specially gifted ones who happen to have character and training who can go in and do things, but all who have their spirits touched to the point where they are aroused to do the best that is in them.

It would be very far wrong to say that this power of achievement over obstacles that seemed insuperable was confined to the young men under thirty-one and that if men of older years had tried they would

surely have broken down under the strain. A great many of the men in the American army, most of the regulars and their officers who bore the brunt of the early campaign and "carried on" all through the contest, were well above the draft age and there were a great many volunteers of nearly all ages, so that we shall see that it is not merely youth of body but power of will that counts in this matter. The Allied armies in Europe were made up of men from under twenty up to fifty and sometimes beyond and yet these men proved not only capable of standing the strain and stress of war but instead of breaking down under it they, like our Americans, actually improved in health and strength. They, too, developed power to accomplish what would have seemed quite impossible to them even a short time before.

The important military leaders in the war are a striking example of how much can be expected of men even well on in years. Marshal Foch, who owed his advancement to his power of holding men in line under most difficult circumstances and who in the early part of the war shared the dangers and the hardships of his men without a shade of hesitation, so that he came to be called affectionately by his soldiers Pere Foch, Father Foch, was sixty-three years of age at the beginning of the war. He had never been under fire, was never in a battle until this age and he was actually over sixty-seven when he assumed the responsibility of commanding

some three millions and a half of men on the western front and of giving advice and counsel as to the disposition of millions more on other fronts. Instead of breaking down under the unaccustomed task and the awful responsibility he is now approaching his seventieth year in health and vigor and with a clearness of mind and straightforwardness of purpose that make him one of the greatest resources of the Allies.

It is surprising how many of the other men on whom immense responsibilities were thrown during the war were well on in their sixties or even seventies and beyond and yet how well they bore up under the burdens and what valuable assets they were to humanity. Lord Roberts, turned to with so much confidence at the beginning of the war, was over eighty, Kitchener was well past seventy, Clemenceau was past eighty, Balfour in his seventies, many of the important French generals were past sixty-five and the list might readily be lengthened. It had become the custom before the war to think that men of sixty-five can be of little use and must simply get ready for the end. We had been retiring them. But the war brought them back.

Manifestly it is not a question of years at all, young or old, but of the will to do things and the stimulus that arouses the activity. Any man who really wants to can accomplish ever so much more than he thought he could if he but sets himself the task whole-heartedly. There are great differences

in men. All men are not born equal so far as talents are concerned, but all of them who will to do it can accomplish the seemingly impossible and all of them without exception, unless handicapped by serious illness, can make themselves felt in the world around them. Success is theirs for the seeking.

Reconstruction is to bring with it a great, new development of human genius and the power to do things that will have enduring value. There is no doubt either that men will be aroused to use their powers to the best advantage in this great modern critical time. The only question is how many of the men who have settled down to think that they are only plodders will continue to be satisfied with the routine work that they find easy to do and let it go at that. A great many undoubtedly will. Human nature likes to take things easy and in spite of the ever recurring dissatisfaction with self, whenever laziness is allowed to triumph, men get the habit of doing less than their best and of course never amount to anything.

The war has shown us clearly that it is not alone a few gifted individuals who can accomplish what they set out to do, even when the task seems almost impossible, but everyone who has the good will to do it. It is just a question of good will and confidence in self. Success has been attributed to luck, but it is due to pluck and perseverance and the persistent refusal to believe the pessimistic doctrine that what men have done other men cannot do.

II

MORALE

HOW did they do it? How did our young soldiers, just the ordinary rank and file of young Americans, but with a fair sprinkling of their seniors among them, succeed in accomplishing some of the most difficult tasks that men have been set? Their accomplishment of them has deservedly won the admiration of the world. They evidently have it in them to do as great things as were ever done. This is true, not for just a few of them, but for all of them who were in physical condition to be asked to do it. What is the secret of it? The answer is contained in the one word *morale*. What is morale? It is a combination of courage and faith in oneself. When men know that they ought to do a thing, and really will to do it, then they can accomplish almost literally the impossible. Faith, it is said, can remove mountains. That expression means that even impossibilities vanish for the man who believes firmly in himself and proceeds to do what he feels he ought to do.

Morale is not a new thing in the world's history, but, on the contrary, it is as old as man himself. Great generals have always recognized that the

morale of their armies meant more than anything else, that is that the confidence of their men made them able to do anything that was expected of them. Indeed it is the power of arousing the faith of his soldiers in themselves and in him as their leader and in the cause for which they fight that constitutes the greatness of a military leader. The English historian Freeman declared Hannibal probably the greatest general that ever lived. He dared to lead a comparatively small army of Carthagenians over the Alps in spite of what had been deemed insuperable difficulties, almost literally moved the mountains, which the Romans thought a sure defense and then inflicted defeat after defeat on the Roman armies down on the Italian plains in their home country. With what we would think a mere handful of men Hannibal came mighty near changing the whole course of history. His men had become imbued with his own indomitable spirit and probably the highest morale that any army ever had. Hannibal had to be recalled when Scipio, a great Roman leader, succeeded in inspiring his men in the same way and dared to attack the Carthagenians in their own country.

No wonder that great generals receive so much credit for the victories that their armies win, for it is their power of creating morale among their men that means more for the victory than anything else. Napoleon, who modeled so much of his career upon that of Hannibal, and led his troops over the Alps

for the battles in Italy, knew perhaps better than any of the moderns the value of morale. He even went so far as to say that the physical elements in an army compared to its morale were but as one to three. The spirit with which his men went into battle counted for him three times as much as the material factors in his troops. He demonstrated the literal truth of this by defeating over and over again armies that were some three times as great as his in numbers, because his men had such confidence in him and in themselves that nothing could stop their career of victory. The enthusiasm with which Napoleon's soldiers attacked simply swamped the enemy and his line was penetrated at some vital point almost before he was aware that an attack was being launched. After this there was nothing left to do but clean up the situation and no one knew so well as Napoleon how to do this.

Over and over again in history the presence of a single man on the field of battle has literally multiplied the powers of his soldiers and made them unconquerable, while often the knowledge of his presence took the courage out of the enemy, literally ruined their morale and proved the preliminary to their crumbling before him. The experience is frequent and represents the victory of spirit over matter. When the Poles under their great king John Sobieski were the bulwark for Europe against the attacks of the Turks in the later seventeenth century, the Northern Lion, as he was called, was him-

self the greatest factor in defeat after defeat of the Turks. With two hundred thousand Turks sweeping all before them and apparently about to wipe out an army of 75,000 Poles, the knowledge that the Northern Lion had come on the field was enough to put heart into the yielding Poles and take it out of the Turks and was the prelude of the complete defeat of the Turkish army. When he raised the siege of Vienna the number of his army compared to that of the Turks was probably not one to three, but he knew the morale of his troops, the spirit that multiplied their numbers; they went forward to action with confidence and that confidence was not disappointed.

It might easily be thought that modern progress has changed all this and that morale no longer counts so much and that the physical factors, armament, preparedness, numbers of men, entrenchments and all the rest have now become the all important elements in warfare. The great military leader of the war, however, Marshal Foch, so far from thinking anything like this seems actually to value morale almost more than any of the military leaders of the past. He goes so far as to say that "A battle is a contest of human wills." Most of us believe that a battle is a matter of tactics and strategy and numbers and armament. Napoleon once cynically said that even Providence seemed to be on the side of the heaviest battalions. Foch says very simply that success or defeat in battle depends on the wills of

the soldiers engaged in it. He adds that "An army that refuses to accept defeat is not defeated and if it continues to refuse to accept defeat it is victorious in the end." Most of us doubtless recall rather vividly what a very bothersome thing it was when at school we thought it incumbent upon us to lick a boy and we found that he was one of those who did not know when he was licked. Actually if he kept it up we felt like giving up ourselves after a while and might actually do so to our discomfiture.

Who of us would be inclined to think that a school boy fight was the vivid symbol of great world battles? We have had the material side of war emphasized for us so much, sixteen inch cannon, mobile howitzers, rapid fire artillery, high explosive shells, machine guns, poison gas and all the rest, that we had very naturally become persuaded that these physical factors meant more than anything else. Most of us, if we knew anything about Napoleon's expression as to morale meaning three times more than everything else for an army, would probably be sure that might have been true in the days of simple warfare when Napoleon was alive, but not after all our modern progress in the development of ingenious instruments of destruction. The great modern commander, however, goes almost farther than Napoleon himself and declares that morale, that is the confident will in action, means not only three times as much as the physical but that it counts

for everything toward victory. He has emphasized one of Napoleon's expressions and does not hesitate to say that "an army that refuses to accept defeat is not only not defeated but it is victorious in the end."

This maxim of Foch, adapted from Napoleon, sounds like an academic expression, that is, like the sort of formula that a professor in a military school might use to officers in order to impress upon them the fact that the spirit of their soldiers was extremely important and yet might not mean it to be taken quite literally. Foch's whole career as a commander of troops is founded on this formula, however, and on the idea that it is not numbers nor anything but the faith of the soldiers in themselves and their leader to accomplish their objective which count for the victory. Not that he does not know the value of all material aids and use them to the very best advantage, not that he does not know how, as he showed so well, to conceal the movement of his troops from the enemy so as to have the advantage of surprise, but he realized very clearly that in comparison with all these, the supreme factor for victory was the morale of his army. He cultivated this to the fullest extent. When he knew that his men had confidence in themselves and in him, then he knew that he could break enemy lines no matter how strongly they were entrenched and that to break them would be to break the morale of his opponents.

Here is the meaning of morale in war. When men are engaged in a death struggle that absorbs all of their energies morale is the most important thing in the world. It quite literally means everything for success, but it means just as much in peace. It is the man who has morale, that is who has faith in himself and who refuses to think that he can fail who wins the victory of life as well as of warfare.

Morale means the courage to tackle a job no matter how hard it seems when we feel we ought to do it and it signifies enduring faith in our powers to do it. It means confidence in ourselves and the means at hand and above all the feeling that the objective must be reached no matter what the difficulties. American soldiers, north and south of the Canadian line, are said to have been the only troops that always reached their objectives no matter what the obstacles. There is something in the air that gives special "pep" and go, only unfortunately a good many people refuse to breathe it in in such quantities as will make them efficient. Now that the war is over and we have seen what men can do in the face of apparently insuperable obstacles, we can no longer listen to the excuse "I can't." What that means is "I won't." Everybody showed what he could do. Everybody has a reservoir of morale if he wants to use it and all he needs is the effective purpose.

Look around you at the failures in life and you will see men who lack morale, that is men who had not confidence enough in themselves to go on, who hesitated and fumbled and turned back and required to be bucked up and could not depend on themselves and finally gave up. Most men have the *ideas* that would give them success, but they fail to put them into effect. It is just a question of morale minus instead of plus.

Morale is the exercise of the will powers with confidence that they can accomplish what we set out to do. It is not conceit, for that is the result of self deception as to one's powers. The self confidence causes its possessor to have recourse to all his available energy and that means, as we shall see, to tap resources within himself of whose existence most people remain ignorant because they have never had confidence enough in themselves to push on when they began to have feelings of fatigue. Many a man who says "I will try" uses the expression only as a mask for lack of confidence in himself. He does not say "I will do it," but "I will try," meaning that he feels already that he will not be able to do it but that he may make some effort until he shows himself that of course he has not the power to accomplish so much. Whenever a man says "I will try" in that sense of the word he is persuaded already that he cannot do it and he might as well not attempt it.

This is what lack of morale means. It represents the reason why more men do not succeed probably better than anything else.

**"A man is not the slave of circumstance,
Or need not be, but builder and dictator;
He makes his own events, not time nor chance;
Their logic his: not creature, but creator."**

III

THE POWERS OF MEN

MORALE is the secret of success in accomplishment in any line in peace or war. There are two important elements in it, the will and the confidence in the possession of power to accomplish what one has willed. In a word it is the appreciation of the fact that will power is a source of energy that can be called on to accomplish what seems the impossible if its possessor has faith in himself. It is a recognition of the place of will in human life which used to be more general than it is at the present time because men had more opportunities for the exercise of their wills and learned to know their own powers better. In the days when ease and comfort were not so carefully cultivated, when men had to walk rather than ride and if they rode it was on horseback or perhaps in an ox cart, when cold had to be borne in the winter time because there were no arrangements for such thorough heating as in our age, there were constantly recurring occasions for the exercise of will power. They had to be taken *willy nilly*, so that men developed a confidence in their will power that was valuable beyond measure for life's activities.

In recent years there has been a very definite tendency to think that knowledge is the all important element for human accomplishment. Provided a man only knew enough it was felt that he surely would be able to do a great deal and our education therefore was directed mainly to increase of knowledge. We forgot apparently the truth so tersely expressed by Shakespeare, "if to do good were as easy as it is to know what it were good to do, chapels had been churches." If to get on in life we had only to know what we ought to do then we could easily do ever so much more than we actually do. Life would be a very easy thing indeed for most of us in that case for we practically all of us know just what we ought to do but the trouble is to do it. It is not for lack of knowledge but for lack of will power that men fail to accomplish what they want to. It is a question not of cultivating the intellect nor of storing up knowledge, so much as of training the will that enables men to accomplish all that they ought to. Descartes founded his philosophy on the expression "I think, therefore I am," but a much better foundation for the practical philosophy of human life is "I will, therefore I am." A man is a man because of his will rather than any other quality.

Old fashioned psychology taught that there were three faculties in man that made him an intellectual being. These were will, memory and understanding. Aristotle insisted that the greatest of these

three faculties was the will. It is true that Aristotle lived well above 2000 years ago, but then there is practically universal agreement that he was the greatest thinker who ever lived. Dante declared him "the master of them that know" and I shall never forget hearing President Roosevelt insist that even in our time we all belong to the generation of Aristotle because Aristotle's thinking still lies at the basis of the greatest thought of the modern time.

Unfortunately there has been a definite tendency in the last few generations to minimize the place of the will and to suggest for instance that it was not free to do what it had determined upon but was itself determined by the conditions in which it was placed. This teaching has had much to do with making our modern education the failure that it has come to be recognized as being by so many. Intellect has been exaggerated in significance at the cost of will, with a corresponding loss of power of achievement. Nothing is so precious to enable man to do things as to know that he is free to do them if he wants to.

Shakespeare often emphasized the value of will power in contrast to knowledge and it is because in such matters he looked deeply but surely into the bottom of the human heart that he is the genius that we have come to recognize him. One of the wise men of Greece declared that the most important thing in the world was to "know thyself." The reason is not because self knowledge is so important for each of us as that knowing self we also know

others, at least we can read others in our own hearts. Shakespeare did this so marvelously that while reading him we can learn to know ourselves and others better almost than in any other way. He has taken this subject of the contrast between will power and knowledge as factors in life as the subject for what many critics consider his greatest play. Hamlet is actually the dramatization of the opposition between knowledge and will.

Hamlet gives the core of the play when he says in his soliloquy that "the native hue of resolution is sicklied o'er with the pale cast of thought." This is the very essence of Hamlet's own character. He knows too many things and is interested too much in thinking about many others to make up his mind to do anything. He keeps putting off action again and again for one reason and then another until finally the awful tragedy which clears the stage of nearly all its characters—all its important personages, is forced upon them.

The surprise is that this drama, based on the rude story of a barbarous people and having for its foundation the hideous murder of a brother and the marriage of his wife to the murderer, while the play—which is the thing—consists of the varying states of mind of their son as to whether he should avenge the crime or not, should have proved so fascinating to modern cultured people. Hamlet is probably the most interesting character ever created in the whole round of literature and he is attractive

above all to educated people. More has been written about Hamlet, Horace Howard Furness, our great American Shakespearian scholar, once declared, than about any man that ever lived, except Him who died on the cross for us and was more than man. The reason for this surpassing attraction of the character of Hamlet, it is agreed by all the commentators, is because we are all in a measure Hamlets and are therefore attracted by this intensely dramatic presentation with so many hints of ourselves in it. We all realize that we think too much and dream too much and do too little. We know that we become entangled in the mazes of thought and lose the effectiveness of resolution. ✓

It is resolution that counts in life, but there is a perennial fascination in thinking that we may do things and finding excuses for not doing them and so this study of Hamlet, whose life is spent in this way, takes on abiding interest. ✓

This opposition between knowledge and will is such a commonplace in life that it affects us all to some extent and many of us to a serious degree. Few men in America have ever analyzed human conduct more deeply than Professor William James of Harvard and it was a favorite expression of his that we all live below our *maximum* of accomplishment and behave below our *optimum* of conduct. We do so, not for lack of the power to do better, but because we do not use the energies that we possess to the best advantage. As a consequence,

we all live far within the limitations of our powers. We actually have powers of many kinds which we habitually fail to use. We have acquired the habit of not being equal to ourselves. We all know that we could do more if we really wanted to and were willing to make the effort. We must consistently make the effort or else blame ourselves for the consequences.

In his essay on "The Powers of Men" as it was originally called or as he preferred to call it "The Energies of Men," which was his presidential address before the American Philosophical Association a dozen years ago, Professor James emphasized particularly the energies in us that are concealed even from ourselves until something happens to make us call upon them. The best illustration is that very interesting curiosity in the use of energy which athletes call getting their "second wind." Most men have a definite memory of this rather startling result of pushing one's powers to the limit and apparently beyond. If a man runs for a while he begins to get tired—the tiredness being expressed by a feeling of tightness around his chest, due to the fact that his lungs are expanding much more than usual in order to supply the added oxygen demanded by his muscles. As his lungs are confined within the chest, which is surrounded by the bony case of the ribs, spine and breast bone, shut in by the diaphragm from below, their expansion is limited and they get crowded. Besides, they press upon

the heart, which of itself tends to take up more room than before because it is being dilated to its full capacity in order to send the blood to the muscles, which need it for nutritional purposes, since they are using up their supply rapidly. No wonder then that all the organs within the chest get to have a crowded feeling. Very frequently a stitch in the side will develop because the diaphragm, the big muscle that shuts in the chest from below, is trying to make larger excursions than usual and as a consequence gets a spasm in some of its fibres. The feet become heavy because the circulation cannot be maintained in them to as good advantage as in the rest of the body, for they are the parts farthest from the heart and besides they are dependent and the blood has to be brought back from them for oxidizing purposes against the direct influence of gravity.

No wonder that after a time the runner feels that he must just come to a halt, for there is the dread that if he were to go on something serious might happen. If he yields to this dread and stops, he will never know his own powers, but if, knowing that he is in good physical condition, instead of stopping, he uses his will power to push on, a very curious thing happens. His breath begins to come easier, the tightness of his chest is not nearly so marked, his heart beats less disturbingly, his feet grow lighter and after a comparatively short time he finds that not only is he able to go on, but he

even proceeds to develop considerable ease of movement once more. Only a few moments earlier it seemed as though he must stop or something would give way and now he can push on in reasonable comfort and accomplish a distance that would have seemed utterly impossible to him when his tiredness began to weigh heavy on him.

Athletes call this experience getting their "second wind." Psychologists say that they have tapped another deeper layer of energy. What may be called the storage battery of human energy seems to consist of layers which may be tapped successively. There are athletes who get a third or even a fourth wind. It is said that athletes who, after practice, are able to run a Marathon race of some twenty-six miles up hill and down dale, have usually had brought to their attention five or even six times that they were in physical difficulties and felt almost that they were tired out, and yet they have pushed through, renewing their powers each time, and finished the race on their fifth or sixth wind.

Anyone who has never pushed through, however, never learns the precious lesson that he has this extra store of energy available for emergencies. Most people live so near the surface of their energy reservoir that they have no idea of its depths. Unless a man has gone through hard things he does not know what he is able to do. It is surprising what stores of energy may still be left in men who feel

that they are quite exhausted and utterly incapable of making any further exertion.

It is the faculty for tapping these extraordinary powers, so commonly latent or hidden and yet possessed by all, that makes some men successful beyond others. A great many individuals are quite content to carry on life on the level at which they can just get along. They get tired every day to the extent of the first layer of their energy and think that that is all that they can possibly hope for and, hiding their talents in napkins even from themselves, or burying them because they dread exhaustion, they never rise beyond the work they set themselves to in comparatively early life. Others aim always higher and succeed in getting at their deeper powers and accomplishing ever so much more than their fellows. They are sometimes spoken of, especially if they succeed much beyond the ordinary, as supermen, but they are only ordinary men who have dared enough to tap their deeper layers of energy. This gives them a new power of accomplishment and yet does not tire them in such a way as to prove exhausting in any sense of the word. They are just commonplace individuals with *morale*, that is faith in themselves, and a readiness to set their will powers to doing things to the full extent of their powers. They get things done just as our American soldiers did, though all the world thought they could not.

It might be thought that such forcing of human energies would surely cause serious results and that instead of mere tiredness utter fatigue and even serious exhaustion might result from pushing through and using these deeper layers of energy which might, theoretically at least, be considered to represent nature's reserve, never to be used except in a very serious emergency and then always with due recognition of the fact that its employment at a critical time would surely have to be paid for dearly in the long run. Professor James has discussed this problem as to the possibility of serious injury being done by such extraordinary efforts and as he was, in his younger years, a physician and later a professor of physiology who did special research work in this department, his opinion may be fairly taken as authoritative. He says: "But the plain fact remains that men the world over possess amounts of resources which only very exceptional individuals push to their extremes of use. But the very same individual, pushing his energies to their extreme, may in a vast number of cases keep the pace up day after day, and find no 'reaction' of a bad sort, so long as decent hygienic conditions are preserved. His more active rate of energizing does not wreck him, for the organism adapts itself and as the rate of waste augments, augments correspondingly the rate of repair."

A number of experiments had been made before the war on the problem of the effect of keeping

men awake for prolonged periods in order to note how much time was needed for them to become rested by sleep. Professor Patrick, then of Iowa State University, kept three young men awake for four days and nights. At the end of that time they were permitted to take all the sleep they wanted. All of them awoke from this sleep completely refreshed, but none of them required more than a couple of hours more than their usual time of sleep before feeling perfectly refreshed. Only one of them needed one-third more than his regular sleep for this purpose. It might be thought that while such a result would be possible for once or even a few times in young men, surely the continuance of such a practice of cutting out sleep would prove serious before long. Even hardened university professors, used to permitting young men to experiment on themselves, would probably have hesitated to allow any long series of such wakeful intervals to be tried, but the war afforded plenty of experience of this kind. Many a young man had to be rested with ever so much less sleep than before and yet managed, when conditions required, to develop an enormous amount of energy that he himself had no suspicion that he possessed.

IV WORK

MEN have powers or energies far beyond what they usually think and the men who use them up to something like their capacity make a success of life. For this, to use the formula from mechanics, it is necessary to convert energy into work. The absolutely indispensable factor for success in life, any real, genuine success, is work. For a time men may seem to succeed by luck or by pull or by some extraneous influence, but real success depends on the capacity for work. Even so far as money getting goes this is the all important consideration. Men may make money for a time without work, but the old proverb is "easy come, easy go" and all anyone needs to do is to look around and it is very soon clear that money almost never stays with those who have not had to work for it themselves.

Work is using the energies that we have to their fullest for some purpose that we have selected as worthy of our efforts. The ability to work is not a matter of natural disposition. It does not come to us by inheritance. It is a habit acquired usually in the younger years, but men have been known to

come to it even well on in life when some great purpose stimulated them. The power to work and to enjoy work is usually a question of early training in the doing of hard things, but men brought up in ease have been known to become extremely hard workers and to find a thorough-going satisfaction in their work when there was a motive sufficient to impel them. The sons of the rich demonstrated this beyond all doubt in the recent war. The city dwellers actually stood the fatigues and the hardships of the training camps and of the trenches on the average a little better than those who came from the country.

Work depends on the will. It does not require the will to be constantly active to keep it up, for after a time work becomes a habit and even one that is extremely hard to break. Try to get an older man to give up the work that he has been at for years and see how difficult it is for him to do so. The old saw that "men rust out sooner than they wear out" is only a result of the observation that when men have been accustomed to do work and then give it up they are likely to suffer a breakdown. No physician ever likes to see a man give up the occupation of years to do little or nothing, for nearly always the result is far from favorable. Rest is not at all the panacea for the ills of mankind that it has sometimes been declared to be.

There are many who seem to think that success in life is dependent on other elements besides work,

but those whose opinion in the matter is really worth while are convinced that work is the all important factor. Men talk, for instance, of genius or of special individual qualities, but Edison, who surely has a better right to an opinion in this matter than anyone else, declares that genius is only 10 per cent inspiration and 90 per cent perspiration. Certainly all of those who have made magnificent successes in life have been hard workers. They may have had special gifts, but they cultivated them. Ask even artists and literary men whose talents would seem to be the all important qualification for their work and they will all tell you that success has been due much more to hard work than to their special talent. The genius who dashed things off at odd moments so that people wondered where he got the time to do it at all has often been found working hard during the night and at other times willing to create the impression that he got his work done without trouble, though he was taking plenty of it. The French say that genius is an infinite capacity for taking pains and if anything needs to be added to that it is that stick-ativeness is the most important one of the pains that must be taken.

To work hard is not an easy thing and there are a great many people who have never tried it faithfully who dread it very much and who feel that life would be scarcely worth living if it were devoted to hard work. As a matter of fact, however, no lives are happier than those which are concerned with

work that a man cares for. "Blessed is the man who has found his work" is a proverb too old and too often quoted for it to represent anything but a very definite persuasion on the part of mankind. The scriptural account is that after man's fall work in the sweat of his brow was imposed upon him as a punishment and so we sometimes hear of the curse of work, but it has often been said that if when God curses it turns into a blessing, as has happened with regard to work, what must it be when He blesses. The finest satisfactions of life come from work. Not merely from the rewards from work but from the occupation of mind and body that it involves. Nothing so keeps people in good health and spirits like occupation and the less time people have to think about themselves the better it is for them. The man who has two or three kinds of work in which he is interested so that he turns from one to the other, is usually the happiest and healthiest of mortals and as a rule he lives longest to enjoy his happiness, for all the long lived almost without exception have been hard workers.

Cardinal Mercier, a typical successful man of our generation, has summed up the gospel of work for success in life in very striking fashion. His mother was a widow with seven children who had to provide for the family as best she could and every member had to help in the work from the earliest possible moment. The Cardinal was given an opportunity for schooling mainly through the sacrifices

of his mother and sisters and he recalls nearly half a century after they were given the three most important lessons that he received. He recalls also the names of the three teachers who gave them. One of them taught him *to work*, another taught him *to obey* and the third taught him *to dare*. These are the three cornerstones of all success in life. Man must be ready to labor, he must be willing to take orders and fulfill them as promptly and completely as possible and he must be ready to dare to do what he sees ought to be done. Education is much more a matter of the will than it is of the intellect. It is not so much what we learn as how we learn it and above all the learning to do difficult things in spite of the hardships encountered.

We hear much of a good environment in helping a boy or young man to get on in life, but we must not forget that the only environment that is beneficial for him is one that brings out his will power, makes him use it and so leads to the formation of good habits of various kinds that will be useful in after life. Professor Conklin of Princeton in his lectures on Heredity and Environment, which were delivered at Northwestern University on the Harris Foundation has emphasized this so well that I prefer to quote what he has said rather than try to say it less well in my own words:

“Only that environment and training is good which leads to the development of good habits and traits and to the suppression of bad ones. What

we commonly call 'good environment' is frequently the worst possible, what is often called a bad environment may be the best possible. We are all strangely blind with regard to these matters. We know of many cases in which men began their careers on a farm, in the backwoods, on a flat-boat, amidst hardships and discomforts of every sort and yet who achieved great distinction. And we speak of such men as winning in spite of disadvantages, forgetting that often these very disadvantages, hardships, discomforts, have proved stimuli which have given them sturdy bodies, good judgments, good morals, and have called forth all their best qualities."

Work is hard at the beginning but it becomes easier by practice and in the course of time habit makes it even pleasant, until men are actually lost without it. It requires the exertion of will power at the beginning but every effort made adds to the facility with which the work can be accomplished, until finally nature virtually craves it and feels the need of it. The hard worker who is interested in his work probably gets more satisfaction out of life than anyone else. That is the reason why the ninth beatitude, as it has been called, "blessed is the man who has found his work," has come to be looked upon as a precious rule of life. Work means more for human happiness than anything else. It must not be such as to overwhelm by its details, but it should be sufficiently demanding to require all the available energy. We cannot accumulate energy and

we always feel better when it is used up every day. At the beginning our work ought to require every available atom of energy and even a little more if possible so that a call is made on the deeper layers of our powers to compel us to tap the lower levels of energy, for in this way we not only acquire new capacity unsuspected before, but, as experience shows, spirit flows over into matter to the decided improvement of physical conditions. Our young soldiers during the war showed us this very clearly.

We hear much of early death from overwork but are coming to realize that that is a pleasant fiction invented by those who do not like work. They have never learned that it is the healthiest thing in life and, when you are doing the thing you like, the best fun. "Blessed is the man who has found his work" is true both in a physical and a spiritual sense. No one is happier than the man who has something to do that he cares to do and the time to do it. Lots of people die before life ought to end. Some of them were hard workers but a great many of them had been sons and daughters of rest. Whenever a hard worker dies in his forties or fifties all those who do not like work, and particularly all those who are afraid of it, declare emphatically that he killed himself by overwork. The hardest thing in the world for a physician to find is any connection between hard work and early death. There is any number of the lives of people on record who worked so hard in youth and middle life that they

ought to have exhausted their vitality and died young, yet they lived on to a good, round old age, remaining young all their lives.

Few men have ever worked so hard as Gladstone. All his life he had the heaviest kind of responsibility and yet lived on to be well beyond eighty years of age. So far from being worn out by his incessant labors he was an able Prime Minister when past eighty years of age. He took his recreation by studying Greek in leisure moments until he became an authority on certain phases of Greek literature. He was an omnivorous reader who had accumulated an immense amount of information. Few men knew so much as he did about all sorts of abstruse subjects, so that it was evident that his hours of relaxation were filled with what other men would call hard study. He led the great social reforms in England, a true statesman, very different from his life-long political rival, Disraeli, a politician. He had to endure many a set-back in the pursuit of his policies, for he was constantly far ahead of his party in England and his political defeats usually meant that there had to be an interval of waiting till they caught up to him. He insisted on justice for Ireland, just as far as an English parliament would grant it. When they pointed out to him that in advocacy of Home Rule he had changed from his former opinions, he said "Thank God! That shows I am still alive, for life means change." Ever in the forefront of liberalism and its struggles against age

long conservative backwardness, he was Prime Minister, active and hearty at four score years and over.

Typical examples of hard workers who lived to be extremely old men are particularly to be found among the physicians of New York. Not that New York is by any means an exception in this matter, for I might mention Dr. S. Weir Mitchell of Philadelphia, a physician and novelist and poet deeply interested in ever so many things and yet living on in the midst of continual occupation until he was well on in his ninth decade. I might mention also Alfred Stillé, another of these patriarchs of the Philadelphia profession, famous for work and long life. We have had in New York City, however, a group of men, some of them fortunately still alive in their ninth and tenth decades, but a number of whom have died in recent years when well above eighty or even ninety, who were the great pioneers in modern advance in medicine and surgery in this country. All of them were men who worked up from the bottom, did extremely hard work, answered night calls, as a rule, in their thirties and forties, went through our serious epidemics and were intellectual leaders at all times in their profession, yet who lived on in the full possession of their faculties until the end. The dean of them all, Dr. Stephen Smith, is still alive at the age of ninety-six and still a storehouse for facts and details in the old time history of medicine here in New York.

Dr. Thomas Addis Emmet, who died last year at the age of ninety-three and who never kept a carriage but walked to his practice, was another typical example of these hard workers who grow old and demonstrate the fact that work, far from shortening life, actually seems to stimulate vitality in such a way as to encourage longevity. Dr. Emmet became one of the most distinguished of American physicians, known all over Europe for what he accomplished in his specialty of women's diseases and known as widely here in America for the hobby which occupied him during all his spare hours, of collecting and arranging autographs illustrating American history.

Another extremely hard worker among New York physicians was Dr. Abraham Jacobi who died a short time ago. Besides his busy practice Dr. Jacobi was a devoted student of medical subjects. The results are to be seen in his writings and in his success as a teacher. When he died he was in his ninetieth year.

We have had a number of other examples of such hard workers among physicians, just as we have had them among other classes of people who have lived to good, round old age. I have referred particularly to the physicians because all of these men I knew personally and have talked over with them this matter of hard work and long life. They were quite sure that the work that they cared to do had added to rather than subtracted from length of life.

Their only dissatisfying periods were those in which they had not enough work to do. They were all free to confess that as they looked back if they were to have life over again they would surely want to have it with the opportunity for work in it just as life had been for them. They could scarcely understand how they would have got on at all in life without work. It was often hard while it was being done, but it was always a source of satisfaction and without it life would have been just one blamed thing after another, for work was the best protective that they had from the worries of existence.

Everyone has to work and it all depends on whether you take it seriously, train yourself to go through with it and thus gradually make it easy and finally a habit that you cannot get along without, or not. Some refuse to get the habit of work and lose the finest satisfactions in life and are often miserable as a consequence, while others take it up heartily when very young and have the best of all resources from the monotony of existence and the growing ennui of life as they grow older.

V

RECREATION OF MIND

I HAVE emphasized work and the exertion of the highest efforts and the employment of the deepest powers of men so much as factors for success that very probably most readers will think that I have left no place at all for recreation. Perhaps some of them may have already concluded "Oh, here is a man who has found pleasure in work all his life and who has always had the chance to do the sort of work that he cares about and he thinks that work is the only thing in life worth talking about." For the sake of these may I here record emphatically the deliberate opinion that the most important thing in the world for success in life is recreation. The word itself is very interesting and originally meant the building up anew of the physical and mental forces. It is re-creation. As man is so constituted that inevitably he wastes material whenever he is active, there must be opportunity given for re-creating his tissues and what is true for the body is also true for the mind. That, too, must have its chance for re-creation. Without this opportunity for rebuilding there can be no success

worth while talking about, though there may be a flash in the pan of passing accomplishment.

A man's recreation is not only the most important thing in the world for his physical and mental health, the best possible single means for securing that healthy mind in a healthy body so absolutely necessary for success in life, but it is also the most characteristic revelation of his character that we have. A dear old teacher of mine, whose years of experience with men made his expressions of great value to me, once said to me, "I do not care so much to know what a man does with his time while he is working, for we all of us have got to do something to make a living, but what I want to know is what does a man do with the time that he has for himself." It is not what a man does when he has to work but during the time when he has nothing else to do that shows what sort of a man he is. A man's leisure is much more of the revelation of the man than his occupation in life, even though he may have had the choice of his occupation.

Recreation is not of secondary but of primary importance. Everyone must have it. The recreations of some men have proved productive of some of the best things in life. A great physician in this country made it his recreation to write novels and some of them have added to the joy of mankind and all of them have helped men to understand one another better and to get more out of life.

Recreation is indeed of so much importance that it cannot be treated in the brief space of a single chapter. Men are composed of body and mind and the most important element for success in life is to keep a healthy mind in a healthy body. The recreation of the mind is even more important than the recreation of the body and deserves that more attention should be given to it. The best kind of recreation is that which serves to re-create mind and body at the same time. Sport, for instance, that claims so much of concentrated attention that the mind must be constantly on the job while the body is on its toes ready for the next thing, makes ideal recreation. If there is an element of competition in it so much the better because this brings out all the powers and sets the will to exerting its utmost energy in order to win. In youth sports are all important, just as important for girls as for boys, and it is indeed a source of satisfaction to find that basket ball and tennis and golf and so many other active outdoor games are attracting the attention of young women, for there is nothing in the world that will lift the brakes of self-consciousness and over occupation with self, these fertile roots of nervous symptoms, like vigorous, active sport.

For the great majority of men, however, once adult life is reached, sports are out of the question. They must have recreation for mind and body, however, and as they cannot secure it in the ideal combination of sport, unless they are fortunate enough

to be members of a golf club or perhaps have the chance to do hunting and fishing, they must plan for mental and bodily recreation in such a way as to secure the rebuilding necessary for the continuance of effort. Not because mind and body ought to be separated in this matter of recreation, but because the limitations of modern city life and the customs of even country life are against recreating body and mind at the same time, there are two chapters, one on recreation of mind, the other on recreation of body.

The most important element in recreation in the real sense of the word is the occupation with something very different from that which has caused the fatigue of the working day.

For a man who has been doing intellectual work strenuously during the day it is quite impossible to secure rest by reading some light, trivial book, which appeals very little to him. It is much better for him to get hold of some interest to which he can turn at any time and which serves as a thorough-going distraction.

This is the reason why hobbies are so valuable for hard working men. Men learn to collect postage stamps or autograph letters or prints of some kind or first editions of books or armor or something and so when released from ordinary duties they turn to the rearrangement of their collection, to the consultation of catalogues, to the reading of announcements in special journals and magazines of

details of information relating to their hobby and find complete diversion of mind. The hobby may be rather hard work and yet represent a real opportunity for re-creation. Gladstone took up Greek as an occupation for his leisure from political duties and his long, active, vigorous intellectual life shows clearly that far from exhausting mental vitality he probably conserved it by the process. Pope Leo XIII, one of the hardest of intellectual workers of his generation, in the midst of his supreme responsibilities as Pope for thirty years and more, found true recreation in the writing of Latin verses. Greek and Latin verse making would seem to be quite sufficiently hard work of themselves not to be taken as amusement and yet when so taken they proved extremely valuable.

For recreation of the mind there must be interest and that not merely passing and superficial, but demanding the exercise of the mental powers in such a way as to provide diversion of mind from preceding occupations. This is the important principle which must be borne in mind with regard to all recreation. It is always dangerous for the mind to be occupied and preoccupied with any one set of thoughts continuously. It must have distraction in which it can renew its powers and, as cannot be insisted on too often, the mind must not be expected to do nothing, for it will not. Thoughts will keep coming to it unbidden, as they do even during sleep in the shape of dreams and if these thoughts are

wearing, the mind will wear out unless opportunities are given for the renewal of its forces by occupation with other things. The mind renews itself very faithfully if only given the opportunity to do it. What any portion of it needs is the complete rest that comes only when other parts of the mind are occupied with something that is of paramount interest.

Reading as a recreation has increased very much in recent years. The word used to mean serious study and the old university term "reading for exams" meant the hardest kind of work. The old fashioned actor "read his lines," meaning thereby that he repeated them by heart. When Bacon formulated the maxim "Reading maketh the full man," he meant of course that kind of serious, attentive reading which fills the memory with important details of information and proves suggestive of thought because so much of it is weighed while it is being impressed upon the memory. Reading has degenerated in our day to the most superficial exercise of the mind that can very well be imagined. The favorite way for a great many people to get sleep is to read themselves to sleep. Reading claims just enough of their attention to keep them from bothersome or annoying memories of the transactions of the day just past or of the arrangements they have to make for the next day, but does not so preoccupy the mind that sleep will not come readily. It is probably recognized to be that form of mental

exercise which calls for the least concentration of attention and yet does give one something to do when time hangs heavy on the hands.

Reading is a favorite way of avoiding duties, filling up time which ought to be occupied with something else, putting off serious calls by a mere passing attention to anything that happens to be available for reading. A great many people cannot read even in the morning without falling asleep and as for reading after dinner they are sure to nod after a time over it. Such nodding always produces feelings of tired relaxation that takes away all zest for work and often makes people feel that there must be something the matter with them, when all they need is an interest to arouse them. As recreation, reading has become eminently unsatisfactory just in proportion as it has become trivial and has done away with the necessity for concentration of attention. Real rest comes with attention to some other interest and not, as cannot be repeated too often, in any attempt to have the mind do nothing or do some trifling transitory thing in which it has no real interest. The mind must be occupied and if there is a real taking interest the recreation afforded is ever so much more valuable.

Many of the house games of the older time were ever so much better as affording real recreation than the reading which has become so much commoner than it was. I know that to many people this apparent condemnation of reading, which is usually

supposed to be highly intellectual effort, educative in effect, will seem a heresy, but the opinion is expressed only after careful thought and long personal experience, as well as professional consideration in the helping of patients. Over and over again I have insisted with patients that card playing, for instance, even patience or solitaire was better for them than reading light magazines or almost lighter novels. Many a patient, suffering from depression and various nervous dreads, has come back to thank me for the advice, for a lively game of cards with friends insures concentration of attention and quite apart from any meretricious interest added by gambling, makes a thorough-going occupation which banishes worries and ill-feelings of various kinds and provides hours of real amusement. There was a time when older folks played backgammon or checkers or chess with a great deal of satisfaction. It seems too bad that to a great extent these household games have been replaced by the custom of having the family sit around after dinner, each reading something or other that has an appeal, father usually the paper, mother a novel, the daughters magazines and the sons the sporting edition instead of having family games.

Even chess, which has often been declared to be entirely too hard work for the tired business man or professional man to occupy himself with, makes a magnificent opportunity for re-creation for those who become deeply interested in it. Like many of

the hobbies it uses a very different portion of the brain from that which was used for business or professional problems during the day and nothing so relieves that tendency of the mind to recall attention to the portion of the brain which has been active during the ordinary occupation like doing something with another part of the brain that absorbs all the attention. What is needed is thorough-going occupation with the matter in hand so as to prevent that tendency of the mind to revert to the day's problems and thus keep more blood flowing by much used brain cells than is good for them.

I am thoroughly persuaded that it is not the strenuous life, so called, which has multiplied the cases of neurasthenia, nervous exhaustion and the like, which are now so frequent, but the absence of real recreations which thoroughly occupy people's minds and not merely waste time in idle leisure. I am quite sure that for a great many thoughtful men a play of Shakespeare, well acted, would form a much better recreation than a musical comedy that had not an idea lost in it anywhere by chance and appealed merely to the body. I know plenty of cases where rubbers of whist among men seemed to form ideal evening entertainments, making them forget all the day's worries and all solicitude with regard to the morrow and giving them that complete change of mental attention which is so important.

Recreation to be of advantage must grip the man who takes it and hold him firmly away from all

thought of his ordinary day's work. Just in proportion as this idea of recreation has been obscured by the call of fashion or the fads of the modern theatre or the modern magazine, real recreation has been lost and the consequences of recreation-less lives have been felt in the increase of nervous and mental diseases which has become so striking in recent years.

Above all it must not be forgotten that recreation of the highest kind and in the best sense of the word can be obtained by occupation with concerns which have for their object helping others who need help. I know men very well who have found their best relief from the cares of business in the attending of meetings of various kinds meant to help the poor and sometimes in actual friendly visiting of those in need of help in some way or other. They come in contact with kindred spirits and that is most valuable. I have known men who used to sit down and read the paper after dinner and doze over it and wake up to feel tired and almost miserable, to think that they were losing their vigor and their "pep" since they slept so readily and felt so relaxed after it, find that engagements of one kind or another in the evening, neighborhood associations, community service, friendly visiting of the poor, society meetings and other things of the kind, roused them into so much better feelings as to make them realize that they had been letting themselves drift into unfortunate conditions, out of

which their interest in others thoroughly aroused them.

I have known men who found real recreation and release from the treadmill of daily existence in serious study meant to fit them to be able to do better things and hold better paid jobs in the near future. Such men are often thought to be burning the candle at both ends, but I have had the interesting experience on the contrary that patients who had been suffering from nervous depression of various kinds, really due more to the ennui of existence in their narrow routine and the fact that life had no outlook beyond the present than to anything else, became cheerful, happy, healthy, hearty men as the result of the successful pursuit of studies which involved some hard work but held out first the precious hope and then later the fulfillment of their desires to accomplish more than they had previously done. Night school is supposed to be a rather trying labor after the day's work, but I have seen it do men good and afford an escape from worries and depressing thoughts which trivial entertainments had failed entirely to affect favorably and which the attempt to do nothing or the next thing to it, read the newspaper or trivial books, had only emphasized. Ask the young soldiers what their evening classes did for them even when dead tired and you will understand this better.

Recreation is what you make it, but it must involve real interest and concentration of attention if

it is to be effective. The ideal would be games and sports of various kinds outside, after the day's work, for the young and games of various kinds inside involving the excitement of competition and contact with others and forgetfulness of little worries and such healthy, hearty laughter as would set the blood tingling through the circulation, for the older folks, but always with real mental interest for its background. Recreation must not just be taken any how, but must be planned for and then can do an immense amount of good.

VI

RECREATION OF BODY

THE man who wants to be successful in life must keep his body in good condition. The best way to do that is by regular exercise in the fresh air. The man who does not plan to secure a definite amount of physical exercise every day in the open air may think that he is cunningly outwitting nature and taking advantage of her, but he will find that he will have to pay rather heavily for his unfortunate habits in this matter. Nature will often permit us to draw drafts on the future, but she always insists on their payment and her interest rates are very high and a time will come when, if the interest has been accumulating, she will demand both principal and interest with a peremptoriness which is often very embarrassing. Every hour that a man saves from the time he should devote to exercise in the open, so as to work more at some sedentary occupation indoors, will probably cost five hours of life eventually. A well known American physician once declared that each such hour will probably represent five to ten dollars, if not more, in his doctor's pocket later on in life.

The question as to how much exercise there should be in the open every day has not been definitely settled. Physicians who have paid a great deal of attention to the subject have declared that every man and woman ought to be outside at least two hours a day, an hour in the morning, another hour in the afternoon. This is the lowest amount that they consider necessary and their opinion is very conservative. This means every day and authorities do not consider that the daily stint of exercise in the open can be made up for by doing three or four times as much on some one or two days in the week and considering that if the average is about reached that will compensate for the other days on which no outdoor exercise was taken.

The demands of modern business and professional life would seem to make this impossible, but that is only because modern habits are unfortunate. Most men in business two generations ago secured this amount of exercise in the open without having to make any special arrangements. They walked to and from their places of business morning and evening and usually also at noon, often having errands to do besides, so that the better part of two hours was spent outside, often in rather vigorous exercise. Probably nothing is better than walking to bring into play all the muscles of the body easily; the legs in locomotion, the arms in swinging, the trunk muscles in holding the body erect and bracing it against jars, are all exercised. Sir Herman

Weber, a distinguished London physician who died not long since at the age of ninety-five and who was in the active practice of medicine until he was eighty-five, declared that everyone should walk at least thirty miles a week and that forty miles, which was his own custom, was even better. Dr. Thomas Addis Emmet, who died at the age of ninety-three not long since in New York, did a very busy practice in his earlier years as a physician, yet never kept a carriage. He walked vigorously and did not get into any of the sluggish habits that mean so much for permitting organs to become lax in their performance of duties until serious conditions may develop in them.

Busy men are apt to think of this sort of attention to physical exercise in the open as a waste of time. As a matter of fact it is anything but that, even apart from the longer life which so often comes to those who take exercise regularly. When there is regular exercise in the open the power of doing work is greatly increased. A man who has a difficult task to perform which keeps him inside will do it much better as a rule by deliberately planning to accomplish it at definite intervals rather than in prolonged periods. The rules of the old religious orders required that a man should stop at the end of two hours of any mental occupation and spend some time at something else. It was suggested that he might bring back books to the library that he had finished with, he might set the books in his own

room in order or he might arrange external matters of any kind, but he should take a break in his work. Most people who do what is called literary work soon come to realize that after several hours of work a break taken in the open particularly will send them back so refreshed that they will probably do twice as much work in the next two hours as they would have done had they remained at their desks continuously.

This is above all the value of outdoor air. It refreshes and intensifies will power and energy so that they are capable of accomplishing much more. Instead of wasting time intervals in the open actually save it, as nearly everyone knows who has found by experience that when he has a long unbroken day before him he is much more likely to waste time than if he had only certain intervals, with interruptions ahead of him to distract and enable him to get a fresh start.

That is the main reason for insisting on bodily exercise every day, that with it a man is capable of doing more work, doing better work and above all of developing more initiative. The man who does not get outside much may accomplish routine labor, but he has little outlook for the developments that are taking place around him and the necessity for constantly progressing if life is to be successful. Not to advance is to fall back and unless a man has exercise in the open he does not think clearly with

regard to his problems and he inevitably falls behind others in the competitive life of to-day.

What is most surprising for the great majority of men to whom the experience comes is that definite exercise in the open instead of adding to their feeling of tiredness at the end of the day, once of course they get used to it, greatly reduces the fatigue. I have had occasions as a physician to demonstrate to many men that if they took half an hour more to get to and from their offices or places of business than they usually took, they could get a full hour of exercise in the open both morning and evening and instead of feeling quite played out they would, after they had become accustomed to it and that is a matter of only a few weeks at most, feel ever so much less fatigued than they did before. It was a physician who first said: "Whenever you have that all-in feeling be sure you get out more." It was an athletic director, I believe, who first declared that that "played out" feeling was, in young folks at least, always due to the fact that they were not playing outside enough.

This is true quite as well in later years, only the play may have to be substituted for by brisk walking. It would not be difficult for men who wanted it to take some three or four miles of a walk morning and evening if they only made up their minds to do it. The late Mayor Gaynor was a very beneficent example to New Yorkers in this regard, for his walks across the Brooklyn Bridge called public

attention to the fact that walking was too valuable an exercise to be neglected. As it is, most men and women crowd into jammed subway and "L" cars under the most uncomfortable circumstances as a rule and get to and from their occupations amid the constant risk of infections of various kinds from their neighbors all around them, while the state of mind engendered by the crowding, the strap-hanging, and the swaying and the grinding, rasping noises of the train, is anything but favorable for that quiet, restful state of mind which is most likely to be best for health and for successful work.

The present day habit of finding a restaurant, large or small, close to business and then hurrying there to lunch, perhaps in the building in which the regular occupation is carried on, is another unfortunate development in this generation. Men used to have to walk some blocks at least or even sometimes a mile in order to get to a favorite restaurant and this gave them a quarter of an hour in the open before lunch and a quarter of an hour afterwards. Now, after having sat all morning in their offices they go a few steps, perhaps not getting into the open at all and then sit down for a smoke for half an hour before going back to their offices. Smoking itself probably is not harmful for all who really enjoy it and who do not feel any direct effects from it, but it has an unfortunate habit of keeping men indoors at times when they might be out, that is distinctly harmful.

Indoor exercise is not nearly so valuable as that in the outdoor air. It does muscles good, however, to use them every day and then it tones up the circulation and probably does more than anything else to keep off that spectre of the modern time, high blood pressure. Everyone should exercise every day and even five to ten minutes, morning and night, will do a great deal to keep a man in condition and above all keep him from getting pussy and allowing his abdomen to project until he has to be careful about his centre of gravity. That is not the way a man wants to advance, nor is it the way that he likes to become prominent. Once developed it is extremely difficult to get a corporation, personal or monopolistic, to withdraw itself. The only thing that will prevent it and that will eventually, if persisted in, cause it to flatten out, is a series of morning and evening exercises directed toward developing the muscles that run up and down the abdomen. These exercises may be learned from the army manual better than anywhere else and they are well worth all the comparatively brief time that they demand.

The exercises in the morning are valuable above all because they wake a man up, set the blood coursing through arteries and veins, get him rid of that tired feeling which practically everybody who has a sedentary indoor occupation, wakes up with, and will do more to disperse clouds of depression than anything else that can be given for them. Those

who have to stand much during the day and who as a consequence feel particularly tired at the end of the day and who often wake with all sorts of discouraged feelings for the day's occupation, will find the muscle exercises the best possible tonic for the day's work. Movements of lifting oneself on the toes should be practiced especially because they will preserve the feet from suffering from that almost universal ailment of modern time, flat foot.

It is a great lesson in this matter of the use of the muscles to watch a young child doing its exercises under the stress of instinct. From even the early months the infant uses every muscle that it can, so that during its waking hours, even while lying down, it seems to be on springs. Just as soon as voluntary movements can be performed the infant proceeds to do every one of them over and over again, to use all its muscles and to find new movements that it can perform, adding constantly to its repertory. As soon as it can creep it is quite literally never still, except when asleep, and it proceeds to climb and to walk and to go up and down on its toes and to exercise every muscle in its body. It goes to bed healthily tired every night of its life. Physicians often hear patients envying children their bright and happy awakening and bewail the fact that they no longer have that experience. I make it a rule to remind them of that other experience which they lack, of going to bed with muscles healthily tired and of the habit the children have of

getting out of bed to do active exercise just as soon as they wake up. Instinct is ever so much more precious than reason in these matters.

The taking of the exercise daily is important and if a man or woman will only put in the daily walk there may not be any necessity for the room exercises, unless of course there is a tendency to stoutness. Definite exercise of the muscles involved is the only thing, with proper regulation of the diet of course, to prevent this. Golf is an excellent exercise, but unfortunately the golf fan is only too likely to try to concentrate his whole week's exercise on one or two days at the end of the week. I always encourage golf but suggest that there must be daily exercise to supplement its good effect. This may be taken indoors if for any reason a walk cannot be secured, but as far as possible there should be half an hour to an hour's outing every morning and evening.

Recreation has come to mean, in a great many minds, pleasure of any kind or entertainment. It must not be forgotten, however, that physicians have come to realize that many of the pleasures of mankind, instead of re-creating the body in any sense of the word, often take more out of it than does work. The so-called pleasures of mankind are often responsible for more of the ailments of the body than the most strenuous exertion. The pleasures of eating, for instance, if indulged in to any excess, are sure to do a great deal of harm.

There are a great many things in modern life called entertainments which serve very little the purpose of recreation once the novelty is worn off. Almost any form of amusement which appeals only to the body, that is to the senses, loses its power to recreate unless there is active participation in it. It is true the spectators at a baseball or foot ball game or at a horse race may find beneficial recreation because they are in the open air and because the excitement of the sport takes their minds off their own affairs and concentrates attention on something else, which is the very essence of true recreation. Attendance at shows in which there is no intellectual appeal and only a certain satisfaction for the senses in syncopated music, lights, colors, forms and the revamping of old jokes, palls very soon and ceases to be recreation in any proper sense of the word, though people may still continue to go, rather because of custom and fashion in the matter than for any better reasons.

It might be thought that the one important form of re-creation for the body would be to give it a chance to rest. Rest is needed but only in definite amounts and beyond that probably does harm rather than good. A great French physician once declared that rest may easily be a dangerous remedy, at least as dangerous as opium, for the habit of it may be acquired and the poisons that are left in the body, because of lack of proper activity, may do quite as much harm as the opiates.

Something else besides rest, in the sense of inactivity, is needed for recreation. There must be the chance to do things that people care to do, that they undertake voluntarily, to which they are attracted by the element of companionship or competition or excitement, but it is activity and not inaction that counts for recreation beyond the rest periods, which should be taken mainly in sleep.

VII

FEAR THOUGHTS

THE reasons why men do not use their powers to the best advantage and accomplish all that they are really able to, if they but willed, are many, but two classes of them are of particular significance. The first of these consists of dreads or fear-thoughts as they have been so well termed in words quite unmistakable in their significance, and the second consists of habits, though, fortunately good habits may prove as helpful as bad habits are harmful. It is surprising how many people are kept from exerting their full powers by dreads of one kind or another of what may happen to them in case they should allow their energies to be employed to their fullest extent. As a consequence of their fear-thoughts they prove quite unable to accomplish their best work, they hesitate, they fritter away energy in solicitude and the result is quite as much, if not more fatigue of mind than they would have had if they went on with the work, though without the satisfaction of really accomplishing anything.

The medical term is dread and it has a very special significance for it does not represent a rational state

of anxiety but something much more than that and often without any reason at all for it. Many of the dreads are really hyper-excited states of the nervous system which prevent it from ordering and controlling its activities in normal fashion. As a rule the dreads that disturb men most are founded on some quite unreasonable fears of consequences, most of which surely will not occur and none of them will happen unless there is some very exceptional combination of circumstances. Practically all of these dreads have their origin in the disposition rather than the reason and they come from the imagination and not the mind. They have no relation to that prudent timidity in the face of unaccustomed difficulties which every right-minded man must have. The dreads or fear-thoughts are imaginary obstacles, dwelt on to such an extent that they become haunting spectres which prevent or greatly diminish the doing of things.

There are a whole series of dreads which are very familiar to the physician who has much to do with the treatment of nervous patients. These dreads are termed "phobias" in scientific medicine and we have a whole raft of them bearing a very interesting series of nice long names, formed from Greek roots to designate these states of mind. For instance, dread of the dark is called skotophobia, dread of looking down from a high place is called akrophobia, (summit-fear), dread of being in a narrow place between high walls is called claustrophobia (cloister-

fear), while its opposite, the dread of being in a wide, open space, is called agoraphobia (market place-fear.) There are many others, all with the same mouth-filling and high-sounding and interesting-looking long names. There is misophobia, the dread of dirt, which may be carried to such an exaggerated degree that a man or more often a woman will wash the hands from a dozen to forty times a day until the skin is actually washed off them. Then there is aichmophobia, the dread of pointed objects, which keeps some people from keeping any object with a point on it, as, for instance, a knife or even scissors or sometimes such a tool as an awl around the house.

It is surprising to what an extent these dreads may go. I have known men make themselves very miserable over them. Some years ago I had a patient who was so much afraid of dirt that he could not keep his position as a bookkeeper because whenever the books he was working on got somewhat soiled, especially if others were working on them besides himself, he had to take so many precautions in the handling of them that it became impossible for him to go on with his occupation. He found it difficult to get a new occupation because if the books looked soiled he could not bring himself to accept work on them and he would often insist that a new set of books must be opened. I have known a college professor, a very sensible man, so disturbed with regard to dirt and possible contamination from it that he would not think of touching the hand rails

of a trolley car, nor the ordinary handle of the door. I have seen him on a day when it was down near zero standing in front of a department store waiting for someone to come out and thus open the door permitting him to go in, because he could not bring himself to touch the handle of the door that so many people grasped every day. When he came to see me he used to ask me not to insist on shaking hands with him because I shook hands with so many people. The house maid got to know him very well because she always had to go out and open the outer or vestibule door for him because he would not soil his fingers with the handle of it.

These might seem only amusing traits of a disposition perhaps not quite sane, only that the more one knows of humanity the more one realizes that in lesser degree there are dreads of all kinds hampering humanity in its activities. There are all sorts of dreads with regard to sleep. Some are afraid that they do not get enough sleep, some are anxious because they wake from sleep in the morning not feeling as rested as they should. Some are quite sure that the number of dreams they have indicate that their sleep does not really rest them. Some dread so much that they may not sleep that they actually keep themselves awake and some, if they happen to wake during the night, dread much that they may not get to sleep again that this serves to get them into a nervous, irritable condition in which sleep becomes difficult.

The dreads may develop with regard to every activity in life. There are some who have a whole series of dreads with regard to their eating which disturb the proper taking of food. They are following all sorts of rules in the matter of eating and interfering with their digestion and very often with their nutrition by the limitation of their food in quantity and variety. Some are afraid of acids because they have heard about uric acid or other acid in the blood and are not taking as much fruit and other such things as they should. Some dread the effect of the red meats or of veal, some are afraid that eggs or milk or butter does not agree with them and are as a result eliminating some of the best food materials we have, from their diet.

Then there are dreads with regard to tiredness. Some people are quite sure that if their muscles are tired enough to give them uncomfortable feelings they have surely done more than they ought to have done and after a time they get to where they have reduced exercise in life to a vanishing quantity. Some people are convinced that it is rather easy for them to exhaust themselves and that they have no real power of recuperation and that as a result they will never be able to use their powers to good advantage again. This series of dreads has become very much exaggerated in recent years and it is surprising the number of people who are cherishing rather complacently ideas of nervous exhaustion or at least nervous weakness, for that is all that neu-

asthenia means, who have never really been called upon to do anything like what practically all the men who went to the war faced so successfully that they came out of it feeling better than ever.

Many more people suffer from these dreads than is usually thought. Human nature has a great tendency to disturb itself in this way and while a few people are much worse than others a great many have some interference of this kind with their activities. By habit this interference may be greatly emphasized, while on the other hand it may be relieved by the formation of a contrary habit. Practically everyone has a dread of heights which makes it almost impossible to stand to the edge of a high building and look down. The ordinary dread of heights can be overcome by forming a habit opposed to it. Many thousands of men in the building trades have thus learned to overcome their dread of heights and are able to work on without much annoyance from it. All of them were disturbed by it at the beginning but gradually accustomed themselves to work under the new conditions until they were free to a great extent from the dread. There is the demonstration that dreads can be overcome if we want to when there is a good reason for it and the principle applies to all the other dreads which have so much to do with lessening human activity because of the brakes they put on human energies.

A symptom of this tendency to dread all sorts of ills, which cripples energy and above all dulls

initiative, is that self-drugging which so many people in this country particularly practice. The immense amount of money spent in advertising remedies of all kinds shows how much they must be purchased, for as a rule not more than one-third of the retail price of an article can be spent in advertising it if the selling campaign is to be successful. Only that literally many millions of men and women in this country were constantly taking some medicine or other, the advertising could not be continued. Practically all of these remedies do no good and some of them are positively harmful, though a few prove beneficial for the time being. The best proof of this is the fact that these medicines come and go. They acquire a vogue through advertising until the available material is exhausted because people found them of no service and then another one comes into prominence. The easiest way in the world to make money is by a new patent medicine, if the advertising campaign is properly directed. The man who compounds the remedy need know nothing about medicine and usually does not and the main condition of success is to have some sort of a taking name and to have a good advertising manager. Literally millions of money have been made on tablets containing nothing more than sugar and milk and other millions on remedies consisting of colored water, with a slight amount of salt and some bitter flavoring material. Usually the medicines are not so harmless as this, however, and the drugging habit proves

detrimental to a great many people. A great many of the symptoms for which the remedies are taken belong to the class which ought to be overcome by more and better food, regular exercise in the open and the refusal to let solicitude over slight feelings disturb one. If there is anything the matter a physician should be consulted, for the giving of medicine is one of the most difficult of arts. A great many people are inclined to say that they are not ill enough to see a physician and the only response to this must be that then they are not ill enough to take medicine. The more one knows about medicine the less one takes of it and undoubtedly physicians themselves and their families take less on the average than other people. The unfortunate thing about the habit of self-drugging is that the taking of the medicine is often the principal reason why some people consider themselves ill. They would soon be persuaded that they were well and thoroughly capable of accomplishing any task if they would only give up medicine. The army experience broke up many of these habits, to the distinct advantage of the rising generation.

VIII

GOOD AND BAD HABITS

MEN are creatures of habit. We begin as children by being ruled by our instincts. These represent the precious impulses by which nature makes us do what is necessary for the taking of food and the development of the body. As our instincts gradually dwindle in their power to command, habits assert themselves and to a great extent our after life is ruled by these habits. Education is really the formation of habits; that is why it is ever so much more important for discipline rather than interest to be the keynote of education. During our formative years we ought to be required to use our minds on difficult subjects, some of which we do not like, because then the mind gets used to being under control and we acquire the precious habit of turning it to whatever subject we wish. The discipline of good habits should begin early in life and above all the formation of bad habits should be prevented.

Men, are such creatures of habit, however, that almost inevitably some bad habits form and it is with the idea of pointing out particularly those habits which hamper success in life that this chapter is written.

So far as success is concerned the bad habits in life which have most to do with preventing success are those which concern the limitation of air in life. A man can scarcely hope to succeed in life who does not succeed in securing the amount of oxygen which will prevent the accumulation of all sorts of waste materials which inevitably occur in the body and need air to neutralize their effects. All of us know how sluggish we feel after we have been inside all day and how different is the feeling after we have been outside for even a comparatively short time. Above all initiative, that is the power of beginning things, of starting afresh, of doing something else besides routine work, is seriously impaired by lack of air. It is not alone a question of health but of the stimulus afforded by an abundance of free oxygen that is important.

We have learned in recent years that air, fresh, cold air, is extremely valuable for invalids of nearly all kinds, but particularly for those who are suffering from respiratory diseases. What is good for the ailing is surely good for the well and it is the man of outdoor living who has the best resistive vitality against disease. Habits then that keep people in the house are the worst possible factors against success in life, both because of their effect on the mind and the body. Our young soldiers learned the lesson of how much more energy they had and could use to advantage when they were outside a great many hours in the day. As

there is a definite tendency for men to form habits of being inside more and more as civilization progresses, it is important not to let these habits encroach upon powers of accomplishment, creating feelings that make it extremely difficult for men to have any enthusiasm over their work or any stimulus to do more and more and not merely be satisfied with the monotonous routine.

After bad habits with regard to air and very often as a consequence of them, the most serious brake on such accomplishment as will make for success in life is to be found in settling down into a routine. Routine may be helpful for men beyond middle life who have settled down into the habits which enable them to go on with their work with least friction, but settling into a routine is almost fatal for a young man. He must always be on the lookout for something else to do and to accomplish. He must be looking higher and constantly learning something that will enable him to fulfill higher duties. He must ever be getting ready to do the next thing. Satisfaction with himself and with his position, no matter what it may be, is sure to handicap him in doing all that he would surely be able to do if he kept on feeling that life still held possibilities for him beyond what he is actually engaged at and he must be getting ready for them.

On the other hand almost as serious a handicap to success is that kind of dissatisfaction with things which makes itself manifest always in the form of

a grouch. Discontent with oneself is nearly always a good sign. Discontent with others is nearly always a bad sign. Discontent with oneself may be divine in the sense of stimulating to further and further accomplishment. To go round with a grouch, however, is to waste one's own energy and that of others without getting anywhere. A good many men actually seem to think that the reason why they do not get on is because there is a conspiracy against them. Remember that whenever a physician, and particularly one who has been much interested in mental diseases, hears of conspiracy he always wonders whether there may not be some disturbance of mentality. The places in this country where one can hear most about conspiracies—if one will listen to them—is in insane asylums.

Get rid of a grouch, because it usually means that you are looking at the world through dark spectacles and the trouble is with you and not with the world. Pessimism does no good in life.

Don't complain of your luck. Only those who lack pluck do that. Don't always attribute the success of others to good fortune and your own failures to ill luck. It is the personality that counts. There is an element of luck in the world, but it is surprising how often the breaks come in favor of those who are ready to take advantage of them. Pluck in the midst of difficulties and in the face of even unexpected reverses, is often the foundation of success in life.

Some of the physical habits of life are extremely important as brakes on the road to success. Now that prohibition has come in, alcohol, which was undoubtedly one of the most frequent obstacles, has been eliminated. It must not be forgotten, however, that it was excess in the taking of alcohol that proved serious. Excess in anything else will have almost as bad, though perhaps not so immediate an effect. Excess in eating by making people sluggish, especially if they gain in weight beyond the normal, will always have an unfortunate effect. The man who finds himself growing in weight beyond what he should weigh for his height, is providing serious trouble for himself if he does not break the bad habit of over-eating which he has formed.

The habit of over-sleeping is quite as serious as that of over-eating, though of course taking less sleep than one ought to may easily become a disturber of health and a sapper of strength. The habit of putting all the sleep after midnight, which has come to be almost a routine with a great many people in cities, is unfortunate. We know now that pulse and temperature are at their lowest in the early morning hours, at five or six, and that our rest is more beneficial to us if it is taken on this descending curve rather than allowed to encroach on the hours of the day when pulse and temperature, and with them the energies of the body, are being gradually lifted up.

Excess in the use of tobacco can be quite as serious in its effects as excess in the use of alcohol and many a man is seriously handicapped by bad habits in this matter. Physicians are often asked whether tobacco is harmful and the only reply that can be given is that that depends on the individual and his personal habits with regard to the use of it.

The breaking of a bad habit is sometimes considered to be so difficult that men hesitate to begin it. Here, however, more than anywhere else in life the beginning is half the battle and often more. Professor James has said, "It is notorious that a single successful effort of moral volition, such as saying a firm 'no' to some habitual temptation or performing some courageous act, will launch a man on a higher lever of energy for days and weeks and will give him a new range of power." To break a bad habit one has only to refuse consistently to do the next act of it. The temptation will return, but with less and less force, provided the will to resist it is present and anyone who wants to and who is not on the road to the insane asylum, can overcome any habit, no matter how much of a hold it may seem to have secured on him.

Remember that for the correction of bad habits what is needed is not so much a constant reminder of the resolutions that have been taken in the matter as the occupation of the mind with other interests. It is perfectly possible to make such efforts to stand up straight that one has a tendency to fall over

backward. Get something to do that will divert attention at the times when the bad habit is most insistent in its temptations.

A great many people insist that they cannot break habits, but that is only because they really do not want to. There is only one way to break a habit and that is to do acts in the contrary direction until an opposing habit is formed.

Usually when there is talk of habits the reference is to bad habits and how much they hamper activities. It must not be forgotten, however, that good habits are quite as helpful as bad habits are harmful and it does not matter how difficult a thing may be we can form good habits that will make it easy to perform if we keep on willing to do it. Habits we must have and it depends on us whether they shall be good or bad. As a matter of fact education, as we have said, consists of habit formation and if we acquire a sheaf of good habits there will be very little time or energy left in life for bad habits. Good habits may become so strong that to break them will be quite as difficult as the breaking of any bad habit. Many of them, too, are quite as easy to form as the bad habits, in spite of the tendency to think that bad habits form almost of themselves by a definite tendency and that good habits require the exercise of special discipline. It is only a question of a succession of acts until a groove has been made in the nervous system which facilitates the performance of given acts.

The best good habit in the world is the proper use of time. Probably the most serious waste of time is in the morning hours. As a rule, people never get out of bed until they feel they have to. As the hours for business have grown later and later, people have stayed longer in bed and those who have nothing to do get up in the later hours of the morning. Nearly always they feel miserable as a consequence. I do not know how many people I have had tell me, but I am sure it must have been hundreds, that the day on which they felt the worst was Sunday. They do not have to get up in the morning, they lie abed and look over the paper, have breakfast very late and after an afternoon dinner turn to the Sunday paper once more, go to sleep over it and are glad when the day is over. This might be called resting, but it proves anything but recreational and such Sundays are very different from those on which a man gets up early, so as to get to Church early, and then goes out and has a long day outside, either at golf or touring or something of the kind, to come home thoroughly tired, but genuinely recreated. Mapping out the use of time before hand is all important and it should begin from the early morning hours.

The habits which count the most for success in life are those which keep us from frittering away time and energy in trivial or useless matters. Doing nothing is not recreation, nor even rest, very often, because the mind may be preoccupied by disturbing

ideas. Recreation is doing something interesting. A favorite occupation of the men who get nowhere in life is killing time. Now, of course, time gets all of us in the end, but there is no use trying to get square by anticipation by killing time, for the killing is only apparent, not real. It is much better to make friends of time and use it to the best advantage, for time is the only really valuable thing we possess. Some people have tried to express the value of it by saying that time is money, but time is ever so much more than money, it is the prelude to eternity. To waste it doing nothing or next to nothing is simply waste of energy as well and what is killed after a while is not time but initiative—the spirit of wanting to do things. Lots of men have done good work that proved immensely valuable for success in life during the odd moments that other people scarcely paid any attention to.

The man who rises only just with time enough to enable him to wash hurriedly, even though that may include a shower bath, and get into his clothes and down to breakfast with his watch before him, because he has but a few minutes to catch the train for his occupation, begins the day so badly that it would not be surprising if he gets his work done only in a routine way.

The hurried morning upsets the day, then, and after a light breakfast and lunch not a few people come home to eat more at dinner than is good for them and suffer from an uncomfortable feeling of

fullness and a great sense of sluggishness and sleepiness while digestion is proceeding. All this emphasizes their idea of indigestion and proves discouraging in every way. One of the best habits that can be cultivated is that of spreading the eating out over three meals in the day, each of them having something substantial in it. This habit will enable people to get their work done better than anything else that I know of.

After a proper arrangement of eating, the most important habit for health and energy is that of drinking water rather frequently during the day, beginning with a glass of cold water in the early morning and repeating it every few hours, so that four or five are taken. Very few of us drink as much water as we should.

Another very valuable habit for health and energy is the custom of walking briskly for some time after coming out of the house or office before entering a car, especially during the crowded hours. This custom will save one from many a cold and the disturbance which these infections bring with them. The dry, warm atmosphere of our city houses has taken water out of our mucous membranes and rendered them less capable of protecting us from the bacteria of the air. The principal protective reaction of the mucous membranes against dust and other particles is by causing such a flow of mucus as will carry the irritating materials out of the nasal passages. A brisk walk for ten minutes, or even less, particu-

larly in the cold air, will act as a stimulant and tonic to the mucous membranes and restore the power of resistance to microbic invasion. Many people deliberately avoid such walks and hurry by the shortest distance to the cars, but this represents the reason why colds are so much more frequent and begin to be noticed at once when the fires are lighted at business and at home. The chilly feelings that are felt, instead of representing something harmful for mankind, represent, on the contrary, the beginning of a tonic reaction that is good for health. Colds are not a question of drafts nor of cold air but of infection, and the habit of giving the mucous membranes a good bath in cold air before entering crowded places of any kind, is an excellent habit.

To get up at a regular hour means, of course, that one must also go to bed at a regular hour. The old saw "early to bed, early to rise, makes a man healthy, wealthy and wise," had a great deal of truth in it. Nothing means so much for success as definite habits with regard to the sleeping hours. Eight hours in bed is plenty for all adults, though young people should probably take more, during their growing period. More than eight hours in bed, unless one is engaged in some particularly fatiguing occupation, will probably do harm rather than good. This is particularly true for people who live indoors and do not have much physical exercise. The feeling of tiredness in the morning is oftener due to too much sleep than too little. It is rather important,

however, that some hours of the sleep, and at least one, should be taken before midnight.

It requires a very definite effort to form such habits and then persistency to keep them up, but these efforts are of themselves just so much training of the will that help in the accomplishment of other things, for that is the curiously interesting effect of the exercise of will power. The more it is exercised, the more there is of it to use.

One of the good habits that is extremely precious in life is the practice of deliberately doing something hard every day in order to exercise the will so as to keep it capable of tackling hard things and in practice to overcome difficulties.

IX

STUMBLING BLOCKS MADE STEPPING STONES

ORDINARILY it is assumed that health is an indispensable condition for success in life. There is no doubt that health is an invaluable aid in achieving success, but so far from being indispensable it is not even comparatively essential. A number of invalids, sufferers all during life from some rather serious ailment or other, have made splendid successes of life. This refers not only to deformities, due to disease which is no longer progressive, but also to affections which have continued to give their victims rather painful reminders of their presence for many years. Successful hunchbacks are so common that nothing further need be said, but we have, besides, many examples of even bedridden invalids who have succeeded in spite of their apparently insuperable handicap in making themselves felt very deeply in the world.

A few years ago the Laetare Medal, which is conferred every year by the University of Notre Dame upon someone who has done work for others that has attracted attention, was awarded to a lady who, because of an incurable affection, has spent many

years in bed. In spite of this she has organized a great social work, the effects of which have been felt from one end of the country to the other. She is the foundress and the greatest factor in an association which provides complete sets of garments for the newly born children of those who are too poor to procure them for themselves. The association has done an immense amount of good for the poor, above all by proving helpful to them at the moment of such need. It has done ever so much more good, however, for the members of the association who have devoted themselves to the work, for this has provided an outlet for energies that afforded a great deal of satisfaction to them. Even confinement to bed did not discourage this lady from keeping occupied and accomplishing work that eminently deserved the recognition which she received and she has crowned her life work with the mark of success.

Her work has probably benefited herself ever so much more than anyone else. It has provided an occupation of mind which has kept her from the thousand and one daily solitudes of those who have only themselves to think of, and while she might have been merely a care to others she has radiated helpfulness and her example has been a wonderful incentive to a great many who came to know her and to know of her, to put greater usefulness into their own lives. It is surprising how often invalids in a household, when they are real sufferers and not

merely nervous wrecks, prove to be a centre of cheerfulness for the rest of the family. Troubles are brought to them, their example of patience proves infectious and they thus make for themselves a real sphere of usefulness. Physicians often get to appreciate how precious is the influence of an invalid member of a family in making all the others bear the inevitable ills of life better than they otherwise would. Look at it as we will, this constitutes a real success in life.

There are a good many people who, because they have something or other the matter with them or think they have, feel that that is quite sufficient to justify them in concluding that there can be nothing in life worth while for them to do and that they must just grin and bear it and let others help them. As a matter of fact some of the chronic ills of mankind have proved steadiers on the road of life rather than real handicaps. Oliver Wendell Holmes once suggested that the best recipe that he knew for longevity was to have some chronic minor ailment which one had to take care of and which required a certain amount of solicitude not to overdo things, for such people often proved eminently capable of living on beyond the Psalmist's limit of life. It has often been pointed out that the vigorous, healthy athlete runs into risks and dangers which prove serious and sometimes fatal for him, just as the result of his utter confidence in his strength and his disregard for consequences.

Many a maiming or deformity in early life, instead of proving a handicap, has rather proved an advantage. Those of us who are familiar with the lives of mine workers know of many examples where an injury to a boy, sometimes so serious as the loss of a hand, compelled him to wake up the mental side of his being and take thought for the future by finding something else to do for a living besides work with his hands, now that he had only one. Many a young fellow who has proved too delicate for the hard manual labor of those around him, has secured distinct advantages in life because he simply *had* to turn to something else to make his living. Stories from lumber camps and from the northwest, where severe snow storms may cause maiming because of the necessity of amputating frozen limbs, show us how often handicaps in life may be turned into stepping stones to higher things.

While health is so helpful then, it is not indispensable and those who make ill health, except in acute conditions, an excuse for doing nothing or feeling that nothing can be expected of them, are very often taking advantage of the circumstances in which they have been placed, to indulge in idleness and self-commiseration. Instead of being the happier for it they will, as a rule, be extremely unhappy, for happiness comes to those who exercise all their energies up to the limit and have the satisfaction of accomplishing something.

There are a great many people who make the existence of ailments of one kind or another, which their physicians find it extremely hard to discover any physical basis for, an excuse for doing so little that time hangs heavy on their hands. For them the example of real sufferers from physical ills who have accomplished much, is invaluable and the following of the example will very often prove not only a lessening of the discomfort of life, which is so often emphasized by lack of occupation, but the interest aroused will very often prove, of itself, actually curative and always a great source of relief.

As a matter of fact a great many men who have gained distinguished success in life have begun with distinct handicaps and it was the development of the energy necessary to enable them to overcome these which gave them the impetus that led to success in the end. Probably the most striking example of this in history is Demosthenes. He had the ambition to be an orator, but he had a comparatively weak voice and worst of all he had a difficulty in his speech. This was probably a stammer, that is an inability to utter certain words in the midst of excitement. As public speaking in Athens had to be carried on above the murmur of the multitude and against frequent interruptions, Demosthenes' ambition seemed hopeless of succeeding. He refused to believe so himself, however, and proceeded to practice his orations on the sea shore. Besides, he found that by putting pebbles in his mouth and increasing

the difficulty of articulation, his stammer was lessened. He talked against the loud roar of the waves and kept up the practice until he had a voice that could be heard above the loudest storms. Many a man since, suffering from stammering, has found that he could correct it by deliberately holding things in his mouth. Charles Kingsley, for instance, used to hold a disc of cork between his teeth and thus overcome his tendency to stammer. Demosthenes actually became one of the world's greatest orators, though it would seem as though his handicaps must have made any such success quite impossible. As a matter of fact it is very probable that the intensity of effort required to overcome the individual difficulties he had to encounter, had much to do with making his career so successful.

It might possibly be thought that such an incident is unique in history and represents exactly the exception which proves that the rule runs the other way and that men with handicaps cannot hope to make striking successes. Above all, it might be felt that if, perhaps, such exceptions were possible in the very old time, when competitors were fewer, they are, however, quite out of the question now. A very striking example of the power of will to make a man overcome handicaps and carve a career for himself where that seemed impossible because of special physical difficulties, occurred in our own generation in the person of the great English actor, Sir Henry Irving. He lacked the voice, the personal

presence and the sympathetic address which seem almost indispensable to make a great actor, he was actually awkward in carriage, and a long, lank figure, which gave him such an advantage in acting Don Quixote, was eminently unsuitable for most of the other characters he had to portray. He was actually slightly lame, and yet he succeeded in becoming a leading member of his profession and achieved world fame.

In both of these examples, some twenty-five hundred years apart, genius might very well be defined as an infinite capacity for taking pains. In both of them physical handicaps, which had to be overcome, seemed actually only to arouse the will and make it more powerful to overcome obstacles in its path. These obstacles had to be contended with, particularly in the early years and so the habit of using the will effectively was formed and it was comparatively easy to continue it afterward. Such handicaps prove to be real stumbling blocks in the pathway of those who are not ready to employ all their will power, but they prove to be stepping stones to success for those who tackle the difficulties manfully and keep at the task. There is any number of such examples in history. It is the custom sometimes to express surprise that men should have been able to overcome such difficulties, but the question always recurs as to whether the difficulties, by arousing the will, were not really helps in the long run.

One of the most typical examples of the turning of a stumbling block into a stepping stone is the career of Dr. Trudeau, the distinguished specialist on tuberculosis who died not long since. Trudeau as a young man developed tuberculosis. He went everywhere looking for health, including even a trip to St. Paul where he spent the winter, for St. Paul, strange as it must seem to us now, was then looked upon as a health resort for the tuberculous. When he finally came back to New York everyone was sure that he would die and while none of his doctor friends told him so, Dr. Trudeau could read it in their manner to him. He was a great lover of the outdoors, very much taken with the Adirondacks and so he proposed to go up there and die in the face of nature, rather than slinking away from her in a bed in the corner of the room. Travel was difficult, the train brought him only as far as Westport, he had to be transported to Paul Smith's in a rough covered wagon in which a mattress was slung, for he was too weak to sit up, and everybody felt that this was his last journey.

Some of the friends who had hunted with him in the Adirondacks during preceding years, came up to see him, feeling that they were bidding a last adieu and Trudeau could not help but realize this, yet he never gave up. He proceeded to live outdoors as much as possible in spite of the intense cold of the winter and gradually improved in health and after a time he was able to take up the occupation

of showing others how to live down their tuberculosis by the out-of-door life. In his autobiography he has told how all the men who came to visit him, some of them dear friends, thinking they were bidding him a last adieu, died long before he did. He lived to be seventy years of age and taught the medical profession a great many valuable things with regard to tuberculosis itself as a disease and, above all, with regard to its cure by air and good food. He came to be looked upon as one of the most distinguished physicians in America. He did original work of genuine quality and value. His name will remain forever attached to the great work he accomplished for consumption in this country. The stimulus he afforded to the out-door life here in America will probably remain as a precious tradition for the benefit of health and strength so long as this stage of our civilization lasts.

Trudeau was least of all a money getter, but he made a magnificent success of life against the handicap of the most serious disease to which mankind is subject. Instead of being alone in this regard, however, he is but one of many. There are probably half a dozen important specialists in tuberculosis in this country who have themselves lived down the discouraging effect of tuberculosis and have proceeded to do their life work in spite of the fact that they were given up as inevitable victims of the disease in their younger years. They have created the tradition which has come to mean so much for

ing three days, with the enemy coming through his lines on its long heralded victory peace drive. Foch was able to think even under these circumstances, so no wonder the world hails him as one of the great generals of all history.

Not everyone can hope to have this marvelous command over himself and his powers, but everyone can have enough of it to command success in the ordinary things of life, where otherwise failure would have been inevitable. By training of will power in the control of the attention, it is wonderful what power of concentration can be obtained. Men who have made it a point not to permit themselves to be diverted from what they have in hand and have formed habits of giving themselves whole-heartedly to what they are at, become capable of mental application under the stress of circumstances that would have meant inevitable distraction to others. It is practice, above all, that develops the very valuable faculty of turning from one thing to another and yet keeping the interest of the moment before from lessening in any way the attention to the next thing that must be done. As in everything else relating to success, it is a question of the will controlling the attention and enabling it, by good habits, to shed distractions, quite as an umbrella sheds the rain. Men attain through self-control a state of mind in which, though they may not be absolutely undisturbed by an unfavorable environment, they can keep it from interfering with their processes of

thought or seriously hampering their powers of accomplishment.

A great many people are inclined to make the same mistake with regard to this power of concentration of mind as they make with regard to memory. Both are supposed to be gifts that are inherited, or at least to be personal qualities, dependent on the hereditary make-up. A person is supposed to have memory or not and that is all about it and in the same way, unless a person possesses the power of concentration of mind, he or she must just get along through life without it. The place assigned to heredity in such cases is growing ever less important in modern psychology, while the influence of environment is being rated higher. Training and habit of mind mean ever so much more than the inherited dispositions. There must be a nucleus of the quality to be developed, but practically every individual possesses this and it is the failure to apply it properly and foster it and, above all, not impair it by bad habits in the matter of attention, that is most important.

Most people recognize that they have a faculty for concentration of mind with regard to subjects they are interested in. It is when there is a lack of interest that concentration fails. Practice in concentration always increases the power and soon enables it to be used with regard to subjects in which there is no particular interest. In a word, concentra-

tion of mind is a simple question of training what is in every ordinary, intelligent individual much more than the inheritance of a special power. It is easy to make the excuse of natural deficiency in the matter, but this is an excuse and not a real explanation of the individual's disposition. Men may not be able to secure that wraptness in a subject so characteristic of genius, but then that is a state of mind that has as many disadvantages as advantages. Presence of mind is an extremely important element in practical life, while genius is known for absence of mind. Most men can, however, create for themselves a habit of mind in which the ordinary distractions of life fail to disturb their attention, unless they permit them to. It is marvelous to see to what an extent habit can go in this matter. Its powers are very well illustrated by experiences with regard to sleep. There are some who feel that they cannot sleep unless there is absolute quiet around them, but men have grown habituated to sleep in the midst of the loudest noises, as, for instance, on a train, or with the elevated thundering by, or, as the soldiers learned during the war, in the midst of a bombardment, so that what wakes them is the cessation of the noise. 4

The most important part of education is this power of concentration of attention. I remember once discussing the question "What is Education" with the head master of one of the great public schools

in this country which has prepared a great many men for American universities. He declared that education consisted not in the power to answer questions but properly to apply and employ the mind. He emphasized the distinction between the education for information and the education for power. He did not hesitate to say: "That young man is educated who has his mind so thoroughly under control that he can sit down and devote himself to a subject toward which he has no natural inclination, or perhaps even some disinclination, for two hours and make something of it. It is this power of mental control, of being able to apply the mind to what we want it to do at the moment, that is the greatest gain from education."

Huxley emphasized this in his vigorous essay on "A Liberal Education; and Where to Find It." As he was a very practical scientist of the most modern type, the idea of concentration of mind as the chief product of education, is not old fashioned or impractical but thoroughly up-to-date. He said:

"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; *ready, like a steam engine, to be turned to any kind of work* and spin the gossamers as well as forge the anchors of

the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, *but whose passions are trained to come to heel by a vigorous will*, the servant of a tender conscience; who has learned to love all beauty, whether of nature or art, to hate all vileness, and to respect others as himself. Such a one and no other, I conceive, has had a liberal education; for he is, as completely as a man can be, in harmony with nature."

For Huxley, then, a liberal education was the acquisition of habits of concentration of mind and of self control. Above all, the mind must be under the control of the will so as to be ready to be turned whole-souledly to the next thing, whatever it might be. The Creator gave man control over creation and unfortunately that was lost, but the control over himself, if he wishes to exercise it and train himself in it, remains.

Modern education has neglected this to a great extent. All education is habit formation. We can form either good habits or bad habits. A great many people seem to think that education can be secured only by leisure and such freedom from troubles of various kinds as permit one to devote oneself to intellectual development. Nothing could well be less true than that. Education by its derivation means bringing out what is in people and not at all pouring in information. Difficult circumstances,

unless they overwhelm a man, will bring out his powers better than ease and comfort. The will must be trained to overcome difficult things and to form habits of doing so until it acquires ease in the accomplishment. The will, then, is by far the most important thing in education, though in our time the memory has been advanced to that position and even the intellect, that is the power of thinking, has had to yield to it. It is through the will that habits, good or bad, are formed and therefore the necessity for its exercise, unless we are just going to drift through life, taking always the easiest path, like water running down hill, when we should ever be looking upward.

✓ Unfortunately there are many developments in modern life which have a direct tendency to hurt rather than help the development of concentration of mind and of purpose. Any occupation in which only the surface of the mind is engaged and in which we occupy ourselves with something that we are not really interested in, but that just enables us to pass away the time which might otherwise hang heavy on our hands, fritters away our power of mental concentration. This is particularly true during the younger developmental period of the individual. Later in life, when the habits have already been formed, probably it makes less difference, though I have known people, compelled by necessity, to acquire concentration of mind even after middle life by forming new habits in the matter.

The spending of much time over newspapers and the reading of trivial stories in books and magazines, just because there is nothing else to do, soon plays havoc with the power of concentration of mind and the faculty for controlling the attention. Many of the modern novels are advertised as "the sort of book that makes you forget." If you want to develop your faculty of forgetting, then the thing to do of course is to read them. But if you want to develop concentration of mind and strengthen memory, then this sort of reading must be avoided.

The supreme reason why there are not more successful men is that there is not enough stimulus and exercise of will to bring out the powers that men have, but have either never discovered or else have been afraid to use, or have been too lazy to try to develop. We live contentedly far below our maximum of accomplishment and our optimum of conduct. We are the victims of unfortunate habits of taking ourselves at too low a valuation and not concentrating our minds for the higher accomplishments that we could reach. We could do ever so much more, if we wanted to, and instead of being disturbed in health or rendered uncomfortable by it, we would gain vigor of mind and body and get ever so much more satisfaction out of life. Instead of that we are quite literally inferior to the best that is in us and are content. Someone once defined contentment as the feeling that things might be worse. The only contentment worthy of the name, however,

is that which is associated with accomplishments ever better than those we have done before and the feeling that we shall be able to go on and do much more.

Many people have the fear-thought or dread that such concentration of mind may wear out the powers. A number of examples to contradict this. On the considering the various phases of activity, we have any number of examples to contradict this. On the contrary it is the people who lack concentration on some large purpose in life who are constantly occupied with complaints. Many of these people owe their feeling of dis-ease in life to the fact that they have not enough to do or are not sufficiently occupied with what they are doing to keep them from worrying about themselves and exaggerating the significance of all sorts of feelings, many of them perfectly normal and quite inevitable, in so complex a machine as the human body. Many long-winded stories of symptoms which doctors have to listen to are only series of complaints and there is no real complaint in the sense of genuine ill beneath them. Nature is taking out her pay for the organism not having enough to do, by giving it many feelings to think about. These people concentrate on their feelings. Concentration on something is almost inevitable. It may be on self, it may be on the veriest trifles, or it may be on important purposes in life. Nature will use up the energies that are being manufactured some way and they can be used either at

accomplishing important work outside of the machine, or, short-circuiting within the body, prove a source of nervous irritation of the most annoying kind. The burden of dissatisfaction with life in this latter case often becomes almost unbearable. Non-concentration results in nervous exhaustion.

XII

MEMORY

ONE of the most precious helps to success in life is a good memory. A great many people are persuaded that a good memory is a gift of nature and that that is all that can be said about it. Happy the man who possesses it. If you have not got it in your natural make-up, there is nothing to be done; you will have to get along without it throughout life. Any number of people complain that they have poor memories and seem to think that that is a misfortune quite beyond their control, for which they are to be pitied or at least sympathized with. As a matter of fact a poor memory is just the result of bad habits and deserves no more sympathy than any other bad habit.

Men have been studying memory now for many centuries and observing its peculiarities. The philosophers who have given special attention to mental qualities are practically a unit in declaring that the memory is a faculty which can be developed to a very great degree. A good memory is due more to nurture than to nature. It is dependent much more on exercise than on the original faculty of re-

membering. Memory training is, except for certain very special memory powers, ever so much more important than heredity. There are memory feats, due to special organization of the memory, which cannot be performed by everyone, but practically anyone who has a reasonably normal mind can, if he wishes, cultivate an excellent memory. This has been demonstrated over and over again by the fact that men who thought themselves victims of fate and a naturally poor memory have, by memory exercises, succeeded in recalling whatever they wished ever so much better than before the training was begun. Indeed, those who persisted faithfully in the training have often surprised themselves as much as others by the memory powers which they were able to employ and display.

Quite contrary to the common impression which seems to suppose that the value of memory training is a recent discovery, philosophers from the very beginning have insisted on the significance of memory exercises for the improvement of memory. Aristotle is only one of the great Greek thinkers who gave rules and devised systems for memory training. All down the centuries men who have been deep students of human nature have recognized that memory training is all important for the development of the faculty. Men must learn to depend on their memories; they must not constantly be bolstering them up by taking notes, but they must, by practice and demonstration to themselves, come to

rely on the power of their memory to bring back to them what they want. It is surprising how well the memory learns to respond, if it is only relied on, but not at all surprising that when it is not trusted, it becomes leaky and incapable of retaining even a few important details of information.

There are many systems of memory training that have been extensively advertised in recent years, but they are all only reiterations of the oldest principles in the matter of memory development and they all depend on memory exercises. There is no royal road to memory development any more than young Ptolemy could find an easy royal path to mathematical knowledge. Those who want to know mathematics have to apply themselves. Those who want to have good memories have to devote themselves to the task of getting them. Everyone can do so who wants to.

The important elements in any system of memory training are concentration of mind and conscious attention to the things that are to be remembered, taking pains to connect them in some way with facts and details that are already in the memory and then recalling them after an interval, consciously dwelling on them and repeating the process until they become engraved on the memory. Mnemonics, or the science of remembering, consists only of this. Some people are much readier at it at the beginning than others, but the natural memory, as we have said, is not nearly so important as the practice which

produces a habit. Habit in this, as in everything else, becomes second nature and may readily support nature in such a way as to surpass natural gift in the matter.

Modern memory systems, that is, the advertised modes of memory training, sometimes pretend to give a wonderful power of recalling sets of figures, dates, disconnected names of men and things, discrepant facts and the like, lists of words and even nonsense combinations, but the power to do this readily is a special peculiarity of certain memories that often has no practical value. It is quite impossible for the ordinary man to do such feats by any training of memory, no matter how intensive or prolonged, though it is perfectly possible and even easy to increase the value of the memory for practical life. A certain number of people, who are rather rare, can recall figures with a facility so surprising as to be almost incredible. A number of the mathematical prodigies who have gone around the country on exhibition, have belonged to this class. Such men are seldom of any practical value for business or other purposes and make money only by exhibitions.

Surprisingly enough freak memories have often been associated with rather low intelligence. A memory for figures is often noted in men quite unable to do anything else. It has been noted that such men seem even to have a tendency to mental deterioration and the development of mental dis-

ease oftener than the average of mankind. Musical prodigies have a corresponding mystery, that is, with them a power of memory and not of execution is in question.

It must not be forgotten that even a high cultivation of the memory does not imply development of the intellect. Information is not education, though a great many people in our time seem to confuse the two. It is perfectly possible to know a great many things and not be educated at all. There are a million facts contained in the encyclopedias that would be utterly useless lumber for us to carry around in our memories. The educated man knows where to look for facts when he wants them, but carries those with him that he needs to use. Someone has suggested a definition for a fool which runs about as follows, "A fool is a man who has read everything and remembers it all." It is easy to understand that a man whose memory was thus loaded down would never have a chance to think for himself and a fool is a man who does not think for himself. There are a great many people who have odds and ends of information, utterly disconnected, that it would be just as well not to have. They are sometimes quite surprising in the details of information they can supply, but no one ever would think of asking them for a serious opinion on any subject. They are "grab bags," out of which you may get prize packages, but most of them of little value.

Memory, to be of value, should be cultivated with regard to the subjects that are of special interest and concern to the individual. The training of the memory with regard to these is much easier and more satisfying. It is a question of will power and persistence in the exercise. The will power thus used flows over into other activities and facilitates the performance of other things. We create a memory habit just as we form any other habit; it is a question of repetition of acts. Those who persist in the repetition from day to day find themselves after a time with a wonderful power of recalling facts which used to escape them before.

The memory is very largely a physical faculty which we share with the animals. Indeed, in some regards animal memories are better than those of human beings. There is many a story from the East of elephants who, having been treated cruelly by someone, recalled the fact long after the man had forgotten all about it and had their revenge in some way. Homer in the *Odyssey* tells us that when Ulysses, after his twenty years of wandering, returned to his home at Ithaca no one recognized him. His wife, his son, even his old servant, who had known him as a boy and man, looked upon him as only a way-worn traveller who had the right to hospitality. When Ulysses was brought into the courtyard of the house, however, in order that he might remove the grime of travel, he had to pass by his old dog Argus, who was now blind and

scarcely able to walk. When his old master passed, the faithful dog recognized his scent and staggered to his feet to wag his tail in welcome to him. Only then the old servant, aroused by this recognition, came to realize who Ulysses was.

Many phases of memory are actually located in our physical make-up. We can train our muscles to do things that require a great deal of skill and nicety and once trained they recall the activity very well. Pieces of music, learned when we are young, will sometimes remain in the fingers, that is, of course, in the nervous system that guides the fingers, years after our musical education has gone from us. When we put on a new pair of shoes the heels and even the soles are much more liable to catch on the stairs, because our tissues still have the memory of the older worn heels and soles and have to acquire a new habit with the new shoes.

Probably because of these physical elements so prominent in it, the memory, like the muscles, acquires new strength by exercise. A great many people seem to think that the memory is like a series of pigeon holes; the more you put into them the less room there is for more information to be stored away. Just exactly the opposite is true. Exercise of the memory leads to expansion of it. People who trust their memories find that they can be depended on more and more and will faithfully bring back all sorts of information when that is required. If the practice of definitely learning something every

day is taken up, it will not be long before the memory will respond by an increase of power to recall. Modern systems of training the memory and developing it are all founded on this idea. Take up some set of facts in which you are interested because of its connection with your business or your profession and give them a definite place in your memory. Recall them the next day and then for several days. After a time it will be easy to note that the memory retains more and recalls more easily with each succeeding day's work of this kind.

Even more important almost than this daily memory lesson is the avoidance of certain practices very common in our time which hurt the memory. Anyone who wants to have a good, dependable memory must not spend time every day reading things that he has no intention of remembering. Between the newspapers and the magazines, to say nothing of modern fiction, there is a great deal of such reading in our time. It is done in order to pass away the time.

To a great extent, as has been said, we in our time have been engaged in cultivating our "forgettory" rather than our memory. It is probable that for those whose minds are actively engaged during most of the day with intellectual work of some kind or other, the practice of reading trivial things for recreation may do no harm. For the great majority of people who use their minds only in a routine way over their work and then take their recreation

in reading what has only a superficial interest, the practice represents mental dissipation and takes the edge off the mind, preventing that concentration which is of value for the development of mental powers.

Y Recreation should, as a rule, be taken with the body rather than with the mind. A great many people who loll about, reading in order to kill time, would accomplish ever so much more in life, or indeed would often make a success of it, if they had only the benefit of fresh air and some active exercise during the time they spend in idle reading.

The memory can be cultivated, not only when we are young, but even in our older years, provided people will take the trouble to do it. Old Cato learned Greek at eighty; it is almost needless to say the learning of a language is largely an accomplishment of the memory. The tradition that men lose their memories as they get older is not true unless they are at the same time losing their minds.

I have often demonstrated to patients who were getting on in years but were still in the full possession of their mental faculties and who complained that they were losing their memories, that this was not the case and that whenever they really set themselves to remember something and recalled it at definite intervals for several days, they could impress things just as deeply on their memories as they did when they were younger.

To those who realize the value of memory there is just one rule for its development. Study something every day that you want to know, not merely for the sake of having curious information but for some value it represents in connection with your business or profession. Think of it several times during the following days and connect it with well stored memories. Keep on taking the memory lessons regularly. After a while you will be surprised how easily and thoroughly you can memorize a large number of things and how many facts you can keep in your memory. I have known men to carry little books with them, a volume of Shakespeare or some other classic, and learn a few lines of it every day. It is surprising what a storehouse of valuable memories of expressions of all kinds they acquired after a time.

The most important factor for memory training is repetition. This is, above all, effective when done at intervals. Mere repetition continuously does not impress things so deeply nor, above all, so readily on the mind as allowing intervals to elapse between the repetitions. Memory work represents a case of not insisting on doing a thing all at once so as to be through with it, but having patience to let nature work her way, accomplishing a certain amount and then allowing an interval to elapse when the mind comes back to take hold more easily of what it was concerned with before. The practice of those who

have succeeded best in committing things to memory is to do a certain amount of work on the subject shortly before bed time and then revert to it the following morning, when it will often prove surprising how readily subjects become engraven on the memory. A practice of this kind, frequently repeated, makes the memory ever better, more capacious to retain and ever readier, more able to receive details without requiring as much effort as before. Experience has shown that at any time in life, even in advancing years, provided there is no pathological change, that is, no actual physical breakdown occurring, men may improve their memories, both as regards storage capacity and facility.

Memory is very largely physical in basis and is for that reason doubtless the subject of habits. Bodily memory, as for games, tricks of various kinds, requiring nice adjustment of muscles in action, fancy skating and gymnastic feats, presents a very interesting demonstration of this. When practice is not indulged in, the power of doing these may be lost to a very great extent or they can be at best done awkwardly, and yet facility and the power to do them can be regained in a comparatively short time. As has been said, it is as if a groove had been made in the nervous system, down which impulses flow easily and by habit have become a second nature and this groove remains so that the impulses can be made to go down it again with comparatively little trouble. What is true for bodily exercises in

the matter of memory is true also for mental feats of various kinds. We can always readily regain a power to remember that has once been secured. Discouragement may hamper success, but confidence will always serve to demonstrate that the power is there, if we will only use it.

XIII

WORRIES

SOMEONE asked an old physician who had made a fine success in life and who had lived some twenty years beyond the Psalmist's limit of seventy, amid the respect and honor of his profession, what was the hardest thing he had found in life and he said, after a moment's consideration, "I have had a great many troubles in life, but most of them never happened. The hardest thing I have had to do in life was to keep the troubles that never happened from worrying me, wasting time and energy to no purpose and leaving me unfit to do the next duty."

Worry and not work kills. Men who have worked hard, mentally or physically, almost every day of their lives, have lived on to be four score years and ten, vital, active, capable to the very end. A man can worry himself into his grave at half that age and never have anything for it. Cardinal Mercier once said that he thought success in life depended more on having no vain regrets about the past nor idle fears about the future, than on anything else. He added that "The whole duty of man

is to do God's will to-day." Let the dead past bury its dead, let the future take care of itself, except in-so-far as the accomplishment of something here and now will lay a firm foundation for what has to be done in the time to come.

To worry is to make *sabotage*, to use one of the late words that radical labor movements have brought with them, of the vital forces. It is like throwing a monkey wrench into the machinery. It can do no possible good, it always does an immense amount of harm. To worry is simply to waste energy that might be used to good advantage in accomplishing something that is not only well worth while in itself, but that would, when done, prove an excellent foundation and furnish stimulus and incentive for further efforts.

The etymology of the word worry presents a whole series of valuable reflections on the process. There is nothing like getting the original meaning of a word to enable us to understand its real significance. Worry is a good illustration of this. It comes from an old Saxon root *wurgan*, which means to strangle, to suffocate. Worry literally chokes effort. Very often it is accompanied physically by a sense of tightness in the throat. When we talk about a dog "worrying sheep" we mean that he is grabbing at their throats and pulling them down. That is one of the oldest uses of the word and represents just what the word has always essentially meant. No wonder that Shakespeare spoke

of worry as "A hell hound that doth hunt us all to death."

Worrying is much more a habit that may readily be allowed to grow on one than a disposition that comes from nature. It itself must be choked off at the very beginning or it becomes a brake on all efforts, wasting vitality and inevitably leading to inefficiency and to such diminution of power as utterly destroys initiative, that is, the faculty of beginning other things, because one is so involved in what is before one that energy is lacking and, above all, enthusiasm blunted. As a result discouragement sets in and we take up anything that will pass the time for us and forget that so much of success depends on that precious maxim that everyone ought to have before him as a constant reminder, "Do the next thing."

There is no use trying merely to throw off worry and telling oneself that it is no use. Reasoning with it will not do. You can waste a lot of time reasoning with worries and after you get through and have demonstrated logically that you ought not to worry, they will be right back on the job, just as bothersome as ever.

If you want to get rid of worry, whenever a worrisome idea comes to you, find something to do, find it at once and stick to it. Do not try merely to bother the worry away by turning to some superficial occupation of mind, like reading a light magazine or keeping up the reading of a particular

newspaper in all the last details of its stories, just because you want to dull the edge of the worry. It does not dull it very much and then it hurts more later. Do something useful, something with a satisfaction in it, above all do something for other people, something that will give you the satisfaction of feeling that you are of some use in the world. Absolutely the best remedy for worry is to help other people. Not until the great books are opened on the Last Day will it probably ever be known how much of the good that was done in the world was accomplished as the result of men and women finding it their best resource against worry to do things for others. This ~~discontent~~ ^{discontent} is very different from the discontent so rife now which simply causes people to envy others and try to pull down and to do no helpful work.

Above all it must not be forgotten that the worries and troubles of today may, when looked back at even a few years from now, or perhaps even a few weeks or months, prove to have been blessings in disguise, incitements to do things that might have otherwise remained undone, and stimuli that kept us from frittering away time over trivial things. The keeping of a diary is usually a rather difficult proposition and requires a particular kind of mind, or rather personality, to persevere in it. It has one very good effect, however. It enables a person to see how differently things appear to us even after brief intervals and how often it proves that our troubles

not only seldom happen in the way in which we anticipate them, but not infrequently represent real advantages we were not capable of viewing from that standpoint at first. John Boyle O'Reilly said in one of his shorter poems called "My Troubles":

"I wrote down my troubles every day;

And after a few short years,

When I turned to the heart-aches passed away.

I read them with smiles, not tears."

XIV

WHAT IS SUCCESS

THE object of this book has been to show that success in the sense of being able to accomplish what we really want and to do ever so much more than at first we thought we could do, is possible for all those who make up their wills in the matter. Success does not come to all those who merely desire it, but who determine to get it. There has to be initiative, one has to make a beginning, but the old proverb is that the beginning is half the battle and then the first steps in accomplishment soon afford encouragement to go on. It is a question of making up the will and not merely the mind in the matter. There is a world of difference between desire and determination. There is a very large distinction between dreaming about what we would like to do and lazily picturing ourselves as doing it—at some future time—and tackling the job whole-heartedly and getting it done. Anyone who makes up his will to get a thing, will soon find himself some distance on the road to it at least. Accidents may happen to prevent him from reaching his goal, difficulties may discourage him if his will is not firmly made up, but

what men have done men can do and any number of men have achieved the apparently impossible and have succeeded in the face of difficulties that seemed insuperable.

The question remains, then, What is Success in Life? Most people seem to think that success is lifting oneself up in some way or other. The etymology of the word, however, shows that the original idea behind the word was digging down so as to get something done. Success is accomplishment and not merely the reward for it. As in all hunting, the chase is more important than the capture. We go after something but success consists in the satisfaction derived from the employment of energies in going after what we want. This is the most important thing in the world to remember with regard to success. We all have our lives to live, we have certain energies that we must employ. If we do not use them we shall be miserable and, above all, get no satisfaction out of life, while if we employ them properly we get the finest kind of satisfaction and that means happiness, so far as it is attainable. It is the digging down that counts, both for us and for what we want to get done. The man who is looking for success in life ought to remember that bit of etymology.

In our day a great many people seem to think that the getting of money represents success. Most people are making a mad rush for it. All of them seem to forget that so far from satisfying, money is

often the root of more dissatisfaction in life than anything else. In proportion to the whole number of those who commit suicide, there is a far greater number of suicides among men and women possessed of money than those without it. Suicides are rather rare in poor houses and they are not at all uncommon in the homes on fashionable streets or in high priced hotels. The people who commit suicide are seldom at the end of their resources, though they may have suffered a money loss, yet most of them are ever so much better off after it than three-fourths of mankind are most of the time. Money does not satisfy but adds to the craving for itself and almost inevitably the more a man has of money the more he wants. He may set out determined that when he gets a certain amount he will be satisfied, but when he gets there he wants more and he is never satisfied.

The mad rush for money in our time is a bad habit that has been formed, just as so many other bad habits have crept into life. One of the older generation of present day Americans, who was disgusted at the degradation of life which set up the money standard of success, summed up American life in the large cities, satirically, perhaps, and surely in jest, but undoubtedly more than half in earnest. He said that there seemed to be three degrees of comparison for successful existence. They were "get on, get honor and get honest." He added an explanation, "get on, that is get money any way you can, only get it and in large quantities, and then,

of course, you will get honor, because there are so many who think that this is the aim of existence and who will look up to you, at least, and then, finally, you can get honest and devote yourself to keeping other people from getting money the way you did." It is easy to understand what a dreadfully old-fashioned American my old friend is, thus to sum up present day striving after wealth, and yet I have quoted him over and over again from the lecture platform and never without a hearty laugh in response that has made me feel confident there were a great many people who agreed with him in his way of looking at things.

Money means much in life, but as a measure of success it is a failure. Rich men may be fawned upon by those who expect to make money out of them, but they are never the subject of real honor, unless they have used their money for the common good. This is often an extremely difficult task, for one may have the best intention in the world and yet not use money to the best purpose. Hell is paved with good intentions, they say, but the floor of time has a good many blocks in it that represent good intentions gone wrong and more of these are supplied from the well meant spending of money, which does harm rather than good, than probably from any other source. Whenever money has been gained by doubtful means, it must be a source of anything but satisfaction to men as they grow older. The author of the oldest book in the world, Ptah

Hotep, who was the vizier of one of the kings of the fifth dynasty in Egypt, in the letter of advice to his son which constitutes the contents of the book, summed up that phase of money getting very well when he said what after five thousand years remains so true: "One hath remorse for even a little covetousness when his belly cooleth"; that is, after the first avaricious pleasure of getting money has passed, one cannot help but regret any injury to others that may have been worked in the getting of it.

It was a very wise philosopher who said more than five thousand years after Ptah Hotep, "if you want to see how little the Lord thinks of money, just look at the people he gives it to." They may have been fawned upon during their lives, but most of the rich sleep in utterly unhonored graves, in spite of the fact that their effort to perpetuate their memory, so often expressed in magnificent monuments, is manifest in all the cemeteries. As was said, "It is only among the dead ones that the rich succeed in keeping their memories alive." Our first famous rich man here in America found no rest even in the grave. His bones were stolen for ransom and though the estate paid for their return, there has always been a doubt in the minds of a great many whether the skeleton, which was again interred by relatives, was really his and not one obtained for the purpose, for it seems more than dubious that the thieves would have retained the remains, with all the risk

of detection involved in such preservation, when it was recognized that substitution was so easy.

The making of money may prove a distinct handicap in life and may keep a man from doing the work for which he is best fitted and which might have given him satisfaction and happiness in life. Probably the most typical incident that would illustrate that truth in our time, is in the life of Pasteur, the great French bacteriologist, to whom we owe so much of our knowledge of preventive medicine and of the principles on which modern surgery is founded, with the saving of so many lives. Pasteur was not a physician, but a chemist, attracted to the biological sciences by the chemical problems involved. In the course of his investigations he discovered the cause of fermentation and as his discovery attracted the attention of the scientific world of the time, he was asked to demonstrate it at the French court, where the Emperor, Napoleon III and his wife, the Empress Eugenie, were very much interested in French progress. After his demonstration the Empress said to him, "Now, monsieur, I suppose you will go on and apply this great discovery of yours to French industry and develop French manufacturing interests in fermented products." Pasteur's reply was, "Ah, no, your Majesty, I shall leave the application of the discovery to the manufacturers, but I must go on with my scientific work." There is no doubt at all that if Pasteur had devoted himself to the application of the important principles which he

had discovered with regard to fermentation, he would surely have made a great fortune that would easily have been counted in the millions. As it was he pursued his scientific work and died possessed of a very modest competence, leaving to his children the heritage of one of the greatest names of modern times, but not very much more. Had he taken up the making of money, the world would have missed his great discoveries for the prevention of disease and suffering. Sir Robert Boyle, whom one of his Irish compatriots called the Father of Chemistry, had declared, one hundred and fifty years before Pasteur's time, that the man who solves the problems of fermentation will probably be able to explain the origin and the spread of the infectious diseases. He proved a true prophet and Pasteur actually succeeded in solving both problems, those of fermentation and of disease. As a consequence of his work there is ever so much less suffering in the world than there was before and children who used to die like flies in the summer time in our large cities, are now ever so much healthier than they were. This war has demonstrated very clearly all that Pasteur's studies mean for mankind. Disease used to carry off ever so many more soldiers than the bullets of the enemy. This has not been true in the present war, in spite of the fact that the soldiers had to live more of the time in trenches and dug outs and therefore might be expected to suffer more from disease than ever before.

Pasteur did not make money, he did not reach out his hand for the fortune so temptingly placed before him, but he devoted himself to his scientific work and must have looked back on life with the greatest possible satisfaction as a consequence of his recognition of the fact that he had done so much for men. Toward the end of his life he liked to have the life of St. Vincent de Paul read to him because of all that that great social worker of the seventeenth century had accomplished for saving the lives of foundlings and helping the poor to preserve their infants from disease. Pasteur felt that that was, above all, what his scientific work had accomplished, for there were literally hundreds of thousands of infants living through every summer who would not have lived but for his work, and he had the supreme satisfaction of knowing that life had not been lived in vain.

There are some people, whose opinion is worth while, who are inclined to think that the greatest expression in American literature are those words of Thoreau, "I haven't time to make money." The circumstances in which they were uttered are illuminating. Thoreau was at Waldon, Mass., living quietly, working a little, but wandering much in the woods and along the streams and getting to know the birds and the fishes and the little animals and the wild flowers and the trees and inviting his soul generally. He had found that he could, by a single day's work in the week, earn enough to

support him in his modest requirements and so that was all that he was working. He was writing out his thoughts and making clear to himself what the meaning of his relation to the world was, but as yet he had published nothing and it is easy to understand how scornfully his thrifty New England neighbors looked upon his, to them, shiftless ways. When the harvest time came around and they needed extra help, some of them asked Thoreau to turn in and work some extra days in the week and they even offered him better than the ordinary wages if he would do so, feeling sure that that would tempt him as it would any Yankee, for in spite of his French name the Thoreau family had been long enough in that part of the country to be looked upon as natives. It was then that Thoreau made his famous reply.

Some years later his book, the fruit of his meditations, appeared and those who are familiar with American bibliography know what happened to it. All together, out of an edition of nearly 1000, something less than 100 were sold, mainly to Thoreau's friends. About as many more were distributed as review copies and the rest of the edition Thoreau had to take off the publishers' hands and store in the barn. Had his neighbors known of this, and doubtless some of them with Yankee inquisitiveness did get to know it, they would have felt even more sure that there must be something wrong with Thoreau, thus to waste his time on writing about all sorts of foolish things in nature around them

that anybody might go out and see for himself, and refuse to get on in life by making money.

A generation later, however, the descendants of some of these worldly wise people would have been mighty glad to have had in their possession a copy of that first book of Thoreau's, for it was selling at a very good price. I believe that the last copy that sold in the auction rooms, of the first edition of Thoreau's first book, brought something over \$200. Many thousands of volumes by Thoreau have sold since then and he has come to be looked upon as a distinct force in American letters.

Thoreau, the man who did not have time to make money, who gave up his school teaching and his land surveying just to think and to write out his thoughts in humble obscurity, made a real success of his life, because he developed the best that was in him for the benefit of others, while a great many of his thrifty neighbors had just wasted life on their efforts to get enough and to spare to keep their bodies going and keep up with their neighbors in one way or another. Physicians have come to realize, in more recent years, that Thoreau, who eventually died of consumption, would almost surely have perished from the disease much earlier in life had he attempted to spend most of his time indoors or at hard labor of any kind. The life that he chose for himself of quiet wandering in the open air, winter and summer, writing when the inspiration was on him and he felt like it, was ideal, both for his body

and mind and Thoreau must be considered one of our successful men.

Success is never merely the making of money, though that may be an index of the fact that a man has succeeded, for the worker is worthy of his hire. Money is only a means for doing things and not an end and from the time men first began to think about their social problems, down to today, there has always been a recognition of the fact that a man who made more money than he himself could use, was bound to employ it for the benefit of others.

Success is not the making of money, nor the making of fame, but it is the making of oneself. It is the development of one's personal talents to the highest point possible and the employment of those talents so as to accomplish whatever comes to hand. Every human being is eminently individual, that is, every one of us is quite different from every one else in the universe and we all have something to contribute to the great scheme of things which no one else can give. It is as if life were a pavement consisting of an immense number of little squares, some colored, some plain, some figured and some smooth, some ever so much more attractive than others, but all of them necessary to the completed design. If any of them, no matter how humble it may be, were lacking, it would hurt the pattern and make a noticeable gap in the work.

This individuality is the most surprising thing in the world. No two human beings are ever exactly

alike. Of all the billions of human beings that have lived, just as of the thousands of millions of those living at the present time, no two are so much alike that they cannot be distinguished from each other without much difficulty. Nature must have liked individuality very much, since it is the great law of nature to develop this endless variety. President Lincoln once said, "God must love the common people—He made so many of them," but He must love individuality even more, since it is the distinctive stamp of all His creatures. It is the bringing out of this individuality and its application in the solution of the problems of life around us, to the best of our ability, that constitutes the test of success in life. That man is successful who has made the most of his talents. We all differ in our talents, but some use smaller talents to much better advantage than those who are more highly gifted. Character and personality count and some men of but frugal mental resources push forward while talented ones lag behind. Every man who has had a score of years' experience in life is acquainted with plenty of examples of this.

Success in life then consists in doing, each of us, what only we can do. When this is accomplished, sacrificing nothing of the elements of decency or kindness, retaining the love and respect of friends and gaining the gratitude of many a man whom we have helped by the way, then men reach the end of life with a supreme satisfaction of having done their

duty. There have been doubts expressed in modern times as to whether life is worth living or not, but such doubts are never heard from the lips of men who have tried to be helpful to others as well as themselves in the struggle for existence. Unless a man is to have the satisfaction at the end, of looking back on a life that he can call well spent because it has been helpful, the question as to whether life has been worth living or not must remain open. Unless a man has been a lifter and not a leaner, unless he has been a helper and not a hoarder, unless he has been thoughtful of others as well as himself, life may have been worse than useless, just a struggle against odds to no good purpose.

There is a real sense then in which the expression "the success of failure" is true. It is only failure for the moment and, at most, apparent failure, but that only because it is measured by the yard stick of material rather than the spiritual and intellectual life. Failure depends on the man and not on what he accomplishes. If a man has done all that he can, then no matter what the result he can look back with satisfaction and life has not been a failure. Luck may have been against him, but pluck has not hesitated and that is what counts. The men who lie in Flanders fields have succeeded though they are not with us to be honored for it. The only man who really fails in life is the man who can look back and feel that he has wasted opportunities, that he has not employed his energies to the best advan-

tage, that he has allowed dreads to inhibit activity or greatly diminish his power of accomplishment, who has permitted habits to pervert energies and solitudes about himself or worries over things that never happened, to fritter away vitality without good result. Success is possible to every man and is entirely dependent on himself and signifies making the most of himself.

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